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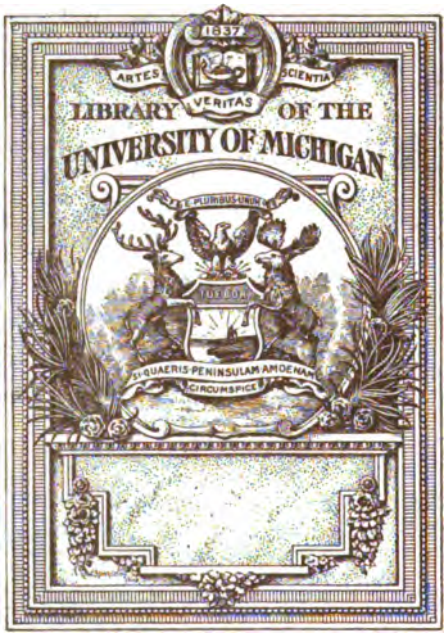

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THE MENORAH

A MONTHLY MAGAZINE

OFFICIAL ORGAN OF THE

INDEPENDENT ORDER B'NE B'RITH

EDITED BY M. ELLINGER

VOL. X

JANUARY TO JULY, 1891.

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1891

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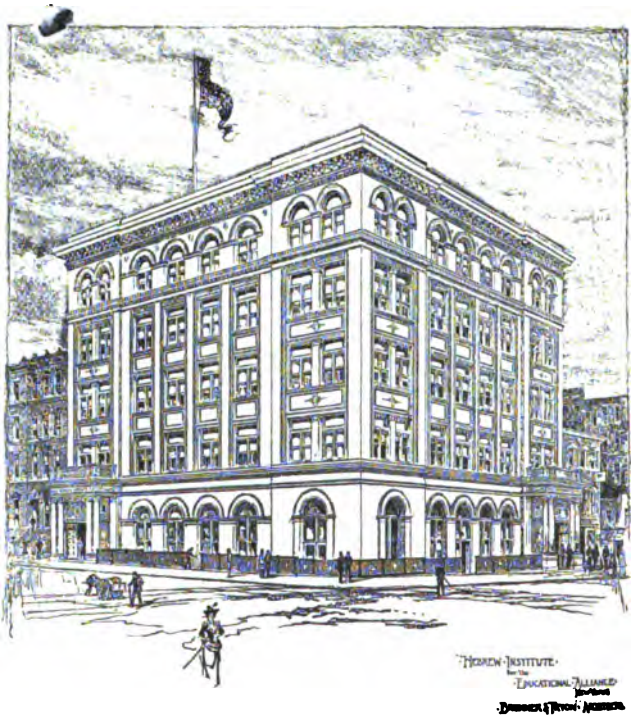

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THE MENORAH

VOL. X *JANUARY, 1891* NO. 1

TO THE CZAR

BY FREDERIC COURBIÈRE

TEARS gleam in the eyes of the daughters of Judah,
Their garments are rent in deep anguish and woe;
Their hushed sobs of sorrow resound through her temples,
The lights o'er her altars burn dimly and low.

The children that cling to the skirts of their mothers
Are weeping in fear, knowing naught of the cause;
The gray bearded elders, in council assembled,
With voices atremble debate thy dread laws.

Her sons all despairing, her daughters dishonored
By bestial tyrants who boast thy approof;—
Ah! Better, by far, the white fangs of the wolves, than
The smiles of the villainous horde 'neath thy roof!

Ground into the dust by the weight of thy taxes,
Shut in by the bounds that encompass the Pale,
Lured on by thy harpies to strive for advancement,
Then robbed, if successful, but worse if they fail.

They dare not remonstrate. They dare not ask mercy.
They know worse than failure will meet their appeal.—
The Jew, in thy land, must endure and be silent;
His neck is but meant for the print of thy heel.

Shall they cower like dogs 'neath the scourge of the master,
And fawn at thy feet, lick their blood from thy hands?
Oh! God of the Maccabees! Send us a champion
Like him who led Judah against Syria's bands!

Shame! Shame on the land that can smile on thy foul laws!
Thrice shame on the monarch that gave them his seal!
The nations of earth shall yet hear Judah's pleading,
And Russia the weight of their anger shall feel!

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A people in slavery, a country benighted
A monarch devoid of all justice or shame;—
Long ages to come shall the world loathe thy mem'ry,
And curses be breathed at the sound of thy name.

A NEW WORK AND A GOOD WORK FOR THE B. B. LODGES OF LARGE CITIES.

By Rev. Dr. Joseph Krauskopf.

IT is a horrible picture which Mr. J. A. Riis draws in his book, "How the Other Half Lives," which Charles Scribner's Sons have just issued. It is a jeremiad in twenty-five chapters. Seated among the reeking filth, the harrowing misery, the revolting vice, the appalling crime, in the tenement districts of New York, surrounded by the smouldering ruins of happiness and virtue, this modern prophet tells the pitiful story of man's inhumanity to man. I lack the heart to repeat his tale of woe. Let these headings of a few of his chapters hint to you the horrors which his lamentations reveal: "The Common Herd," "The Down-Town Back Alleys," "The Cheap Lodging-Houses," "The Sweaters of Jewtown." "Waifs of the City's Slums," "The Reign of Rum," "The Harvest of Tares," "The Working Girls of New York," "Pauperism in the Tenements."

And all this in the heart of the metropolis of the land, in the richest and most extravagant of our cities, in the city that has the largest and most efficient police force, that boasts of the most eloquent preachers, of the most zealous, moral and social and political reformers that spends more money and labor and time on charity than any other city in the land. Is it an incurable evil which the author has described in the 304 pages of his volume? The average New Yorker answers you: "It is," and cites as reasons that the city is too large, the elements are too heterogeneous, the competition for the morsel of bread to be had is too great, the tendency for the poor and criminal to herd together is

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too strong. Such evils are the inevitable concomitants of large cities, and neither police nor church ever will, nor can, rid us or any other city of them.

His observation, that misery and vice and crime are invariably co-existing with all large cities is beyond all question. London, Paris, Berlin, Vienna, Philadelphia, Chicago, San Francisco, and other cities, point with sorrow and with shame to districts reeking with filth, foul with moral pollution, miserable because of poverty, and dangerous because of the vicious and criminal classes that there congregate.

Is his belief that we shall never rid ourselves of these evils equally as well founded? Will vice and poverty-ridden tenement districts always be found in large cities? Must they exist? Are the miseries, the vices and crimes that now are bred in the poor quarters of all large cities ineradicable?

Conversant with the many attempts that have been made at remedying the modern social evil, and with the many failures that have attended these efforts, it would have seemed an incurable disease were it not for a new light that is beginning to dawn, and from an altogether unexpected source. Science, that came to our aid with comforting and helpful word and hand in many of our other perplexing troubles, comes to our help also here. The vice and crime-breeding quarters of our large cities need not be, and must not be, she says. She bids us to note carefully where these outcasts of society live, how they live, and what influences surround them. She then points to certain laws of nature, bids us study them, and draw from the lessons they teach the solution of our vexing problem.

Heeding her counsel, and turning to the vice and crime-breeding quarters of our cities, we find their quarters dingy, foul, over-crowded, their homes dingier and filthier, more wretched and more over-crowded still, and in their environments nothing suggestive of beauty or conducive to virtue. Foul surroundings create depraved tastes, and depraved tastes lead to vicious deeds. Born in vice and crime, and of vice and crime, from vice and crime they seldom get, and anything else than vice and crime they seldom beget.

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Turning to those Laws of Nature which Science specifies for our investigation, we learn that the development of all living organisms is dependent on four great laws: 1. The Law of Conformity to Type. 2. The Law of Heredity. 3. The Law of Variation. 4. The Law of Environment.

By the first Law, that of "Conformity to Type," is meant: that every living organism is under the necessity of reproducing itself, that between parent and offspring there must be a fundamental agreement in structure, that every living organism must stamp upon its offspring the image of its being, that the lily must produce a lily, and a lily only, and the oak the acorn, and the hen the chick.

By the second Law, that of "Heredity," is meant: that living organisms are not only under the necessity of stamping the image of their own being upon their offspring, but also of transmitting to them their powers and capacities, their traits and characteristics, their tendencies and eccentricities. The Sensitive-Plant, for instance, must not only resemble its parent in structure, but also in its peculiar habit of closing its leaves at the slightest touch, and the little kitten must resemble the cat not only in looks but also in fondness for mousing.

By the third Law, that of "Variation," is meant: the inherent tendency of every living organism to slightly vary from its parent, despite the Laws of Conformity and Heredity either in structure, or in form, or in appearance, or in habit, that an offspring is never in all parts precisely like its parent. Though imperceptible at first, the variation is there, and transplants itself, with ever-increasing divergence, from generation to generation, until at last the widest possible difference prevails between the first progenitor and the last scion of the race, until the variations become wide enough to give rise to new varieties and species and genera, until the common briar becomes the beautiful moss-rose, and the foxsized, five-toed eohippus becomes the hoofed and large-sized horse, and wild boar becomes the domestic hog, the common slow dray horse becomes the fleet racer, until amphibian turns to reptile, reptile to fowl, fowl to mammal; or in the opposite

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direction—since there is retrogressive variation as well as progressive, degeneration as well as development, until cultivated flower or fruit or domesticated animal, neglected or turned loose, gradually retrograde to their original wild state.

By the fourth Law, that of "Environment," is meant that of the causes that give rise to such progressive or retrogressive variations, the influence of surrounding is the greatest. Structural and functional differences in the two parents will, and do, entail greater or lesser variations on their offspring. But these are small compared with those which environments produce. Where external surroundings remain the same, variation is very slight, as is proven by the uniformity of wild species and the multiformity of domestic species, the environments of the former presenting the least, those of the latter presenting the greatest variations.

Changes in food and habitat exert strong modifying influences upon the habit, appearance, disposition and physiological structure of living organisms. Fish-eating sea-gulls, when in captivity, adapt themselves to a grain diet and their carnivorous stomach gradually assumes the gizzard-structure; and *vice versa*, the gizzards of pigeons that are fed on meat only gradually assume the carnivorous structure.

Such modifications are even more powerfully exerted through climatic changes. Where climate is extreme, there animals are fiercest and most untamable, there is the abode of the lion and the leopard, of the crocodile and the serpent, and the fierceness of their disposition is in full accord with the fierceness of their climate. Where climate is temperate, the ferocity of animals gradually gives way to tameness. So strong is the influence exerted by environment that aquatic animals will turn through slow but constant stages of development into terrestrial, and vice versa, if compelled by their struggle for existence; and recently a scientist succeeded in transforming a salt water species into a fresh-water species, by gradually diminishing, through successive generations, the percentage of salt, and he transformed the newly acquired fresh water species back again into a salt-water species, by

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gradually increasing the percentage of salt. Creatures provided with powerful means of attack or defense, such as beaks, nails, claws, teeth, will gradually modify them, when their changed habitat no longer requires them.or will develop them when required.

There are creatures even that change their color to harmonize with the color of their new environment, to make themselves thus as much as possible indistinguishable from their surroundings. There are insects that assume the color of the leaves on which they feed. The flounder finds its sandy hue safest, as does the polar bear his white garb that resembles the Arctic snow. The serpent is never safer from being detected than when concealed between colors of its own hue, and the Bengal tiger learned the trick of imitating on his fur striped reeds of his native jungle as the greatest help in his aggressive and defensive warfare.

Such are the lessons taught us by the four great laws which science points out for our special observation, and which shall show us the way of ridding our larger cities of their vice and crime-breeding districts. But before we can proceed to extract from them the desired remedy, it will be necessary to see whether these laws that are so effective among the lower living organisms apply with equal force to the human species.

As to the first law, we know that the strictest conformity to type prevails among the human species, that there is complete structural agreement between parent and child, that upon each offspring the physiological image of its progenitor is stamped, and that the likeness between the two, or between two or more children of the same parents, is often strikingly close.

As to the second law, it is a universally accepted truth that parents bequeath to their children not only their physiological structure and image, their fame and fortune, but also their physical and moral and mental health, that their virtues and their vices, their diseases and corruptions, their traits and habits, transplant themselves upon their offspring, that the children's path to honor or to shame, to success or failure,

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to happiness or misery is often laid out for them ere yet they enter life, or start upon their independent careers.

As to the third law, it is a well known fact that there is an inherent tendency on the part of every child to slightly vary from its parent, that to posterity the power is given to counteract and overcome inherited evils by converting the low to a higher type, or to vitiate inherited virtue by reverting a high to a lower type.

As to the fourth law, powerful as we found the influence of environment upon the lower living organisms, we find it still more so when affecting the human species. Man is not only what his ancestry has stamped him, but also what his surroundings compel him to be. Whether the inherited type will be converted from lower to higher, or reverted from higher to lower type will largely depend upon the environments in which he is placed. Given a favorable environment and easy is the road from sinner to saint; change the environments, and the retrogression from saint to sinner is a speedy one. When the influence of the *without* favors the inherent tendency of the *within*, all is well; when the *within* is bad and the *without* is worse, you have your candidate for the Whitechapel district.

From birth, even from a period preceding it, to death, man is the creature of his environments. Before yet born, the maternal physical or psychical impressions photograph themselves upon his physical structure and psychical nature, and he enters upon his existence either maimed or blessed for life. When the Grecian mothers decorated the walls of their sleeping apartments with pictures and statues of beautiful figures and faces, and surrendered themselves to sweet sounds and odors, to cheerful and elevating pastimes, they displayed not only a rare good judgment, which an offspring unequalled for physical beauty and mental grandeur amply rewarded, but also showed that they well understood the prenatal influences of environment. Let parental riot and debauchery, excitement and alarm, brutality and vulgarity precede the birth of their offspring, they will in all probability find their reward in seeing or hearing their children

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counted among the vicious, diseased and criminal classes. It is a lamentable fact that a very large percentage of the children born during the excitement, hunger and fright that attended the siege of Paris, during the recent Franco-Prussian war, have since become idiotic or insane, or otherwise physically or mentally diseased.

Entering life, the whole future of the child depends upon the environments of its home, and upon the people that preside over it. The earliest impressions strike the deepest root, last the longest, and exercise the strongest influence upon the development of character. The years come and go, trials and tribulations strike blow upon blow, increased experience piles layer upon layer of knowledge upon the brain, but when old age creeps on all is forgotten, except the impressions of early childhood; these neither time nor trouble, nor age's decrepitude can efface. Happy the child whose first glance in the new world which it has entered lights upon a pure home, and upon parents who are conscious that in their hands lie the possibilities of moulding the plastic infant-life into an existence that shall either be blessed or cursed. There, in those early home-environments, its first notions of right and wrong will be developed or perverted, its mind unfolded or stifled, its heart ennobled or corrupted, by the precept and example of those who have charge of it. And though nature have put the seal and impress of the noble-born and high-commissioned upon it, let it be continually surrounded by the vicious and criminal, the Law of Environment will soon force it to partake of the tastes and habits of the vicious and criminal.

Happy too, that child, whose first glance lights upon the beautiful. Of all the character-moulding environments those that minister to the sense of the beautiful have the least attention shown them, and yet few are of greater importance. A mysterious link connects the beautiful in nature with the beautiful in the soul. Beauty is the soul's bread and water, and in assimilating this it partakes of its nature. In the presence of the beautiful it becomes beautiful itself. The contemplation of it awakens beautiful ideals, and these

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mould beautiful forms of thought, and these give rise to beautiful words and deeds. Where you see a shrine erected to the beautiful, you will nearly always see along side it, the shrine sacred to the Pure and the Good. No one can drink in the beauties of a sunrise or sunset, of a star-lit sky, of a moon-lit night upon the ocean, of a pretty bed of flowers, of a picturesque landscape, of a magnificent painting, of an inspiring song, of a pretty innocent face, without feeling as if standing in the presence of Divinity itself, ministered to by the gloriously attired High Priestess, Beauty. Such worship of the Beautiful soothes, elevates, refines, purifies and instinctively leads to the loathing of the unsightly and the impure. It subdues savage nature, and changes the passions of the brute into aspirations of an angel. It was the beautiful scenic environment of the countries bordering on the Mediterranean that brought out the beauty and the intellect, and the nobility among the people inhabitating those regions, that produced the charm and grace of a Venus and an Apollo, the intellect of a Socrates and a Demosthenes, the workmanship of a Phidias and a Zeuxis. While in the barren North, or in the arid desert lands, or in the gloomy wilderness, where nature is languid or wild or inhospitable, where it perpetually frowns and rages, freezes or burns, blights and kills, the absence of the beautiful is marked by the presence of the ignorant, uncouth and dwarfed Esquimaux, by the uncivilized savage tribes. The external gloom and torpor and wildness and ferocity, mirrored in the soul within, awaken similar gloom, torpor, brutality, ferocity among the people inhabiting those regions.

Happy, too, the child whose lot is early cast, and long continues, in the environment of pure associationship. One can not long associate with a devil and yet remain an angel. The author of the Book of Proverbs was wise in asking: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" Is it possible for the lily to preserve its purity in the ash-barrel, or for the violet its fragrance in a cesspool Let the cannonade be conti ued long enough, and the

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strongest battle-array must go down before it, let the seductive strains of vice and crime persevere long enough, and even the virtue of a Cato must capitulate to it. Have moral pollution within your house, let it stare at you through the window, hear and see its carousals all around you, let it elbow against you and pursue you on the street or in your workshop, and you'll see how unstable a friend virtue is. Let unseemly sights and immoral talk, unlawful practice and criminal deed, environ you long enough, and you'll yet eagerly run to that from which you first fled with horror.

Our fear that possibly these four laws do not apply with equal force to the human species is allayed. We find that the physical and psychical states of the parents repeat themselves in their children, that unto posterity, however, the power is given to gradually vary from its ancestry, to convert, by degrees, a lower to a higher type, or to revert a higher to a lower type, and that such development or degeneration is almost wholly due to the environments in which the offspring is placed. We also find that Science is right in saying that the vice and crime-breeding quarters of our large cities need not be, and must not be, and in directing us to a study of these laws for the solution of our present vexing social problem.

We see the remedy. It does not lie in Prayer-Meetings, in Tract-and-Bible-Distribution, in eloquent Charity-sermons, nor in Alms-giving. These have all their value and unquestionably ward off much vice and check much crime. But they are, at best, only palliatives, a radical and permanent cure they do not effect. At times they even increase the danger by effecting a temporary incrustation over the sore spot, while the festering wound beneath eats its way toward the vital centers. If man is subject to the Laws of Conformity and Heredity, Providence has not neglected to place against them the Laws of Variation and Environment. It is in his power to rise above the conditions imposed upon him by his ancestry or sink below them, just as his environments favor his rise, or fall. Change the environments of your vicious and criminal classes, and your problem is solved. This is

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the cure, the only, the radical, the permanent, the scientific cure.

Enter one of those districts where the miserable and the wretched, the diseased and the polluted, the vicious and the criminal herd together. Note the filth on streets and alleys, the offensive smell, the appalling sights, the total absence of everything suggestive of beauty, of refinement, of elevation.

Enter one of the barracks in the long array of tenement houses. Count the scores of families crowded into it from dark and damp cellar to windowless and chimneyless garret. Observe them in rooms dingy, dark, filthy, the air fetid with the smell of putrefying refuse-matter, sewer-gas, and other offensive odors. Note the crowding together, within one or two small rooms, of a mass of people indiscriminately thrown together, old and young, male and female, the sick and the healthy, the drunken and the sober, the innocent and the guilty, unwashed, half clad, half-fed, half-furnished, no privacy, no modesty. Note the mingling together under the same roof of one of these barracks of the most heterogeneous elements, and hear the cursing and gambling and drinking and fighting and foul talk through the thin partition walls on all sides. Reflect upon the evils to which the children are exposed, upon the misery and debauchery that preceded their birth, and upon the misery upon which their eyes lighted at the moment of birth, and on which they have fed ever since. Entering life with the stamp of hereditary vice and crime and disease upon them, their environments do not permit the Law of Variation to operate within them. Note the absence of everything that appeals to the true and the good and the beautiful, observe the hatred instead of love, the kick instead of caress, the taunt instead of commiseration, the abuse instead of praise, never an inspiring scene, never an elevating sound, never a refining influence, even the cheaply-gotten sight of a sunrise or sunset or starlit sky often denied by the dusty, murky, narrow alleys, and high and long tenement rows, seldom a picture on the wall, or a plant at the window, or a tree in sight.

Is it a wonder, then, that the mud and dust and filth,

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the unsightly and the corrupt, which the eye constantly beholds, and the oaths and filthy talk, and abuse which the ear must constantly hear, and the impure and the fetid air which the lungs must constantly breathe in, and the misery and want and brutality which the heart must constantly feel, mirroring themselves upon the soul within, and assimilated by the system, should, in obedience to the Law of Environment, force these pitiable creatures to imitate in their actions what is impressed upon their system? Is it a wonder that they should feel a natural longing to flee from these haunts of misery to the gilded saloon or to the still more gilded dens of vice? Is it a wonder that the thus debased and enfeebled and diseased and depraved and polluted, should build up our vicious and criminal classes, and endow us with *our* Whitechapel districts? Is it a wonder that even those who strongly lean toward virtue are hurried at last into the whirlpool of vice and crime that seethes and rages at their very doors? Can a single grape long resist putrefaction when the rest of the cluster is rotten?

It were a miracle if they were otherwise; and that they are not otherwise we have ourselves much to blame, and will have ourselves much to blame until we shall begin to apply the remedy that science suggests. Change their environments. Raze their corrupted and corrupting barracks to the ground. Aim your guns at your Whitechapel districts, and demolish them forever, for in them lies concealed a more dangerous enemy than ever faced army upon battlefield. The populace that there surges is not totally depraved. Give them a chance and they will yet redeem themselves. Place them within ennobling environments, and you will have done much towards ennobling them. If lower creatures can modify their nature, color, habit and disposition, in obedience to altered environments; if birds can don a prettier plumage to harmonize with the prettier natural colors by which they are surrounded; if the bear can change his dark fur to white to blend with the whiteness of the Arctic snow, if others can blunt or shed their beaks and claws, their teeth and nails, leave off their ferocious habits and become tame, when the

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changed environments necessitate these no more, why should not man, a creature higher than they, do as much, and more? Give them but a chance, and you will soon behold of what ennoblement they are capable. Ameliorate their moral climate and habitat. Assign to them suitable, healthy, agreeab e dwelling-places. Give them light and air. Remove the filth from off their streets. Let their eyes light upon flowers and trees and grass plots and playing fountains, and they themselves, aided by their subsequent education, and your continued interest in them, will do the rest. The beautiful of the without, photographing itself upon the soul, will beautify the within, and lead to such action as will harmonize with both in beauty.

It is here where the B. B. Lodges of our large cities can demonstrate their usefulness. It is here where they can find a *raison d'etre*, whose ocular demonstration will appeal to all and commend itself to all. Here is work to be done—a noble work. and a work that can be done by none better than by the B'ne B'rith. These social problems and their solution concerns us deeply. It is our "other half" that lives within those slums, those degrading and corrupting environments which Mr. Riis describes in his book, and which any one of us can see for himself by strolling through the quarters which the author terms: "Jewtown," and by scanning the "ways that are dark" and the tricks that are peculiar among "the sweaters of Jewtown." There live those whose life is not only a curse to them and a burden to us, but who also seriously endanger the name and standing of the Jew before the world.

They need a change of environment, a transplanting from vice and crime breeding districts into ennobling surroundings. The few noble attempts that have been made in New York, Philadelphia, London have proven that it can be done, and that the money thus invested does not only benefit those for whose mental and moral elevation it is invested, but also yields an equitable profit to the investor. What a few individuals and a few corporations have done, and so very successfully, can certainly be done, and ought to

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be done by an Order that floats the banner of "Brotherly Love" over its head. Let the B. B. Lodges of our large cities make it their bounden duty to erect as many improved dwelling blocks, in respectable portions of their respective cities, as means will allow. Let them inscribe upon each the proud declaration: "Erected by the I. O. B. B.," and that inscription will instil new life into the Order, will awaken new enthusiasm for it among its members, will attract new followers and win back the deserters, will bring happiness into the homes of hundreds of people, redeem hundreds and thousands of lives, raise the moral status of the city, and save the honor of the Jewish people.

TRUE NOBILITY

By Sacher-Masoch

THEY came to Paris from Frankfort; one of their ancestors had been made a baron in recognition of his services. He was the first Jew to take his place among the descendants of the chevaliers and the troubadours, without changing his religion.

In reality he had no need of being ennobled. He was the descendant of a noble and distinguished Israelitish family, more ancient than the Hapsburghs or the Hohenzollern, which was distinguished for centuries for that noblesse of soul which carries on its coat of arms the tear of compassion as its emblem.

The baron patronized arts and sciences, and the baroness practised those admirable virtues of Jewish benevolence, which in a measure remind us of the fairy stories that delighted us in our youth.

But this amiable and spiritual woman had also a passion which she shared with the great Empress, Maria Theresa. She loved to bring young people together to encompass their marital union.

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This charitable fairy, like the Calif Haroun-Al-Rashid, visited the quarters where the poor lived, in a disguise that preserved her incognito, in order to search out distress and relieve the sufferings of the sick. During one of these expeditions she discovered a young Jewish student, of whom the neighbors told wonderful stories.

Oscar Stein was a student of natural sciences. He made researches and studied incessantly for a number of years with that sacred love of truth, and that ardent zeal, which distinguishes the Israelites in all intellectual pursuits ; but, in truth, nobody knew whence he drew his means of support. He might have had some secondary occupation, like Spinoza, who polished glasses in order to be able to develop his sublime system of philosophy; or like Adolph Cafetan, who passed his nights in manufacturing snuff, in order to collect in the day time thousands of roubles for the poor.

It is certain that his occupation, whatever it was, did not bring him in much, because Stein lived in a narrow street, in a small chamber on the top floor of the house, and many a day he had to live on a little fruit and a few slices of bread.

The Baroness addressed a note to the student inviting him to call on her, but the poor fellow did not own a decent suit of clothes in which he could have presented himself; he was compelled therefore to excuse himself in a letter, that was touching in its simplicity and in the ill-concealed ground of his refusal.

The amiable fairy was not to be discouraged, however, so easily. One day, she mounted the narrow and badly-lighted stairs leading to his room, accompanied by a friend, who was usually her companion on these charitable expeditions. She knocked at Stein's door, then entered. The poor fellow would have given much if he could have disappeared at this moment through a trap door, as we see it on the stage. He wrapped himself up in his huge robe-de-chambre, like Cæsar in his toga, when the conspirators closed around him with their pointed daggers. He shivered blushed like a young girl, and trembled like a pupil who had forgotten his lesson.

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But the kindness of the good baroness came to his aid in this embarrassing position. Explanations followed on both sides. Determined to assist Stein, without offering him alms, which he would have refused, the amiable lady made him the proposition of engaging him as teacher of natural history for her children.

He accepted, after some pressure, and easily found a tailor who made a proper suit for him on credit, trusting to the splendid prospects that now opened to the young student.

The timid young savant soon became a daily guest in the beautiful palace, surrounded by gardens, of which the old trees, in the midst of Paris, reminded one of the Cedars of Lebanon.

* * *

About that time the baroness had discovered a young girl-artist: Lazarine Decamps. This artist, richly endowed, was the very opposite of the poor and awkward student. She came of a well-to-do Jewish family in Lyons, earned considerable money, was lively, full of *esprit*, and even a little frisky. She was more than once taken for a student of medicine, or a Nihilist. One evening at the Théatre-Francais, the baron said to his wife: "Your student and my young artist seem to be excellently fitted for each other; imperfect by themselves, they would, united, make the most accomplished couple. How would it be if we were to marry them together?"

"Why not?" replied the baroness, with a smile, "as marriages are contracted in heaven, we need not fear of doing mischief."

A few days later Mademoiselle Decamps and Monsieur Stein were invited to take tea with the baroness.

The baron ordered of the artist two genre pictures, scenes taken from private life and in the style of those elegant little Dutch scenes. One was to represent a young Jewish girl decorating the room for the Shebuoth festival the other, as a companion piece, a young student poring over a tome of the Talmud.

For the latter the baron proposed that Stein should sit

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as a model. The young man was hidden in the most obscure part of the salon behind a group of statuary; the baroness led Lazarine to him. Stein in vain retrenched himself behind his study; in vain did he hold up as a shield against the advance of the artist his work upon which he had been engaged these many years and upon which all his hopes were centred. The artist took an interest in his beautifully shaped head, and she insisted.

"As you refuse to come to my studio, she said, "I must come to you, and I will paint you seated before your books and manuscripts."

* * *

The next morning Stein beheld the servant of Mlle. Decamps, a colored man, enter his room and arrange everything in the chamber of the student, placing there the requisite materials for painting.

An hour later Lazarine came. She did as if she were at home: hung up her bonnet, threw her cloak upon the back of the lounge, and at once set to work.

While she drew and handled the brush, the young man kept on busying himself with his papers, books and instruments and his chemical preparations. Gradually he commenced to throw furtive glances at the young and resolute young lady, then he addressed a few words to her and showed her some slight attention.

A week had hardly passed when Stein and Lazarine had become good comrades.

When the painting was finished, and Mlle. Decamps had bid him adieu, Stein felt very miserable. Accustomed to examine things through the magnifying glass, he analyzed his present feelings with scientific thoroughness and came to the conclusion that he was deeply in love with the young girl. But he never would have the courage to tell her so. So he unfolded his troubles to the baroness and described to her his condition. She smiled and sent word that very evening to the proper person.

The following morning Lazarine stepped into the study of Stein.

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"Incorrigible Shlemiehl," she said, laughingly to the young lover, "why did you not tell me that you are in love with me," and held out her hand.

Stein pressed that delicate artistic hand and imprinted a kiss upon it.

"Well, let us talk seriously, now," said Lazarine, after she had been seated for a while by his side, "above all, you must finish your book."

"That is but just," he replied.

"When your book shall have been published, you will not find it difficult to obtain a position and then we can marry."

* * *

Stein's book made a sensation in scientific circles, and he found a crowd of friends and patrons. A few months thereafter, he obtained the appointment of professor.

Lazarine bought a small villa, surrounded by a garden, near the Bois de Boulogne, where she arranged a working room for Stein, and a studio for herself.

For the *Shebuoth* festival, the young couple received an invitation to pass the day with the baroness. The vestibule and staircases of the grand mansion were richly decorated with garlands and flowers. In the afternoon of that day, on which it was customary to visit friends, a large number of people of the élite of society were assembled in the magnificent garden under a tent. The rich and gifted representatives of Jewish intellect were there Guests from all the countries of Europe had come to pay their respects to the baron and his lady at their residence. There could be seen, next to the Grand Rabbi of Paris, scientist and scholar, the celebrated philosopher of Germany and the noted geologist of Vienna. The new Rachel formed the centre of a brilliant group, in which could also be seen the king of Hungarian violinists, and the celebrated Dutch painter. The well-known Austrian composer promenaded by the side of the renowned, genial, Russian pianist; and a circle of Jewish authors, whose works were written in all the idioms of civilized Europe surrounded the baron, full of geniality, generosity and good nature.

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After the repast the baron announced to his friends the engagement of Mademoiselle Decamps and Professor Stein.

All extended their felicitations to the young couple.

The Rabbi stood apart, and smilingly looked at the joyous movement.

"Of what are you thinking?" asked the baron.

"I am thinking," was the reply, "that in spite of the calumnies of our enemies, we are nevertheless the chosen people, because we venerate spirit and talent as no other race; then because at an epoch when the escutcheon of the old aristocracy loses its brightness, we have created an aristocracy that unites noblesse of mind with that of birth. I think also of the words of *Koheleth:* 'When God has given to a man wealth and fortune, and has also endowed him with the faculty to enjoy them, to take his share and rejoice in his labors, then it is truly a gift of God.'"

SOCIALISM OR INDIVIDUALISM

By Rev. Dr. Joseph Silverman

THERE exists a social inequality as expressed by the classification of man into rich and poor, capitalist and laborer, cultured and uncultured, upper and lower. One of the burning questions of the day is, "How can this inequality be removed?"

'Tis true that there is to-day less of inequality between these classes than ever before; 'tis true the plebian, feudal and slave systems have been abolished; the laborer is no more a machine or a beast of burden, but has been granted the possibility of rising through his own efforts to higher grades of social life and has, in fact, risen; still there is a great cry for more reform and for a speedier solution of the existing problem.

There is still a great divergence between the actual conditions of comfort and culture among the laboring classes and those towards which they are striving. And even if the con-

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ditions are better to-day than ever, we must not forget that there exists also a greater recognition of the differences of classes and a greater self-consciousness on the part of the laborer of degradation and wretchedness. Men know themselves better and recognize more and more the differences of rank and station, of comfort and culture. And to add to the gravity of the problem, agitators are sowing the seeds of discontent and envy.

Mankind has indeed taken great strides forward and the present social problem, instead of being directly an evil, is a good omen- showing, as it does, a steady growth toward a higher condition of things. Mankind is more conscious than ever of the fact of development and is being inspired by greater ideals. Men are calling for more freedom, more equality, better culture; by better culture they mean better homes, better food and surroundings, better clothing, more comforts of life, higher moral, religious, educational and political institutions.

For the realization of these ideals men have hitherto looked to the state and have expected relief from direct legislation.

Communists and Socialists agree that existing laws are to be blamed for the present evils. These laws, they aver, have been drafted in the interests of capitalists at the expense of the laborer. They believe that all existing evils of poverty, misery and immorality could be wholly removed through radical changes of existing conditions and relations.

In practical measures there is a divergence between these two classes of reformers. Communists claim that the root of the evil is the right of *private property* which permits the free development of human selfishness and creates the present need and poverty among the people at large. Communists demand absolute equality. No social differences—equal labor, equal wages, equal pleasures for all are their cardinal doctrines. As means to this end they demand abolition of private property, the education of the young by the state and the apportionment of equal labor to all.

Socialists regard as the source of the evil the *unjust*

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division of property caused by the rights of inheritance and free individual production. These reformers do not demand perfect equality but such a condition of government in which only useful labor will entitle a man to wages and property; in which every adult must work and can obtain an income only through his work. They desire to abolish private ground ownership, the rights of inheritance and of interest or any other return on capital. Socialism seeks to combine laborers in coöperative bodies who shall receive and divide the full returns of labor. This plan can be successfully carried out in village communities and is applicable to a whole country by the multiplication of such self-acting units. The revolutionary socialists of Germany propose the management of all productive resources of the country to be under one central authority, and all property to be administered for the general benefit.

Such are the so-called political methods of solving the social problem. They are advocated by earnest and honest men of thought and action. These systems are often abused by men who seek to gain their objects by violence, and hence Socialism is sometimes mistaken for that crude Nihilism which resorts to dynamite instead of argument.

Objections to both systems are obvious. The first question arises, "Would those methods themselves be free from evils?" Under Communism especially the motive power of directing minds would be weakened. Under the present system, directors of an enterprise gain the profits and shoulder all the losses, and hence there is every motive impelling them to do their best Under Communism there would be no such motive, for whether he manage well or poorly, the director could not receive any more of the fruits of his own labor than any other member of the community. The only incentive would be to make the result as large as possible, that the dividend might be greater. Public spirit, conscience and honor may prevail with some; but the force of such motives varies. Would that it were so, but it is not—that duty and honor are stronger motives than personal interest. Would

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hat it were not so, but it is,—that the greater the stake, the greater the motive.

It seems to be a natural law of evolution, that the greatest inducement to work is the hope of bettering one's own condition. Socialism (including Communism) would violate that law.

The motive to great exertion would be even less in the ordinary laborer. At present he is incited to do his best by the prospect of better pay and promotion. If he will fare as well as the next man, he will be indifferent to the quality and quantity of his work.

Socialism would to a great extent reduce originality and invention and retard all progress. It would beget the worst forms of selfishness. When there will be no necessity of caring for our fellow-men because the government does so, every man will look only to himself and his pleasures. If man cannot improve his condition, he will develop into a careless, shiftless being and, I believe, degenerate into a semi-barbarous state.

And would Socialism really reduce or remove the social inequality?

In any arrangement of society there must be those who think, plan and manage, and those who work. Even if there is no difference in wealth, classes would soon be formed on other bases. Birds of a feather *will* flock together. Water *will* seek its level. The high-minded will find enjoyments with their own kind and the low-minded with *their* own kind. Grades of intellect and pleasure will form even stronger demarcation of classes than money does now.

Socialism is radically wrong. It regards the present social inequality due to existing institutions and seeks to remove the former by radically changing the latter In reality, existing institutions are the results of inequality. Socialism proceeds upon the theory that men are born equal. That is fundamentally wrong. Social inequality is due to inequality of endowments, physically, mentally and otherwise. Social inequality is merely the outward expression of the spiritual inequality of men.

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Men are not born equal and never will be. They are born with equal rights to life and liberty and with equality before the law. As there are strong and weak men, so there must be rich and poor; as there are ignorant and learned, so there must be degrees of honor and fame; as there are vicious and virtuous men, so there must be punishment and reward.

No radical measure will ever alter human nature. No more than sickness and death can be removed by legislation, can the present social problem be solved by legislation.

Inequality of endowment can never be eradicated. We can never successfuly legislate against the decrees of God. There always will be great minds and these will always be few. There is but one sun in the heavens though there are myriads of lesser lights. There is but one N apoleon, Shakespeare or Beethoven in an age. Great generals, statesmen, philosophers, orators, poets, artists and merchants are rare. The bulk of mankind are very ordinary peop le and always will be. Originality will, therefore, be rare, while reproduction will be common. A few will, therefore, always rise above the masses. The leaders of the world are such by the "Grace of God."

Inequality may be increased by sickness or accident. Death of a parent may produce unequal conditions. Other contributing causes of the present evils are intemperance, extravagance, immorality and improvidence. To these may be added bad temper, a lack of earnestness, contentment, patience, perseverance and energy, and a want of ideality and the spirit necessary to progress.

The poor classes insist on living in cities and huddling together. One of the greatest causes of poverty is the lack of an independent self-reliant spirit among men to go into the woods and prairies and redeem the land from its wildness. Nature's occupation for man is agriculture. As a tiller of the soil every man would be a prince.

City life is an unnatural life and hen ce it is conducive to inequality. Let man learn a lesson from the experience of Epictetus: "Those who live according to nature will never be

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poor, and those who live according to opinion will never be rich."

Social inequality can never be wholly removed; it is only in part avoidable and only in part deplorable.

Man is born as an individual, with his own mission and destiny. Any system that destroys his individuality must fail, for it is opposed to the decree of the Almighty. The present system of individualism is the best. It seeks to benefit society by developing the individual to the highest special position for which he is fitted. It says that every man has the right to use his natural powers for his natural ends. Under such a system some must of necessity suffer, but society at large will profit.

The solution of the problem before us is not a political but an *ethical* one. We need not a change of institutions, but better men and women. Aristotle grasped this point clearly and arguing against Communism said: "The evils complained of arise, none of them from not having things in common, but all from the moral badness of mankind." When we have better men and women, the relations among them will naturally adjust themselves according to a higher standard.

In disease the physician must apply a remedy suitable to the condition of the patient, and he aims at removing the cause of the disease first. So in social evils we must consult human nature. If it is vicious there will be evils. To forbid the evils is like forbidding the waters of Niagara from going over the falls. The vicious nature must be gradually transformed into a virtuous one and the evils will cease. Socialists are trying to put out a fire that is being perpetually fed. They should begin to remove the fuel and then the fire will burn out.

Moses pursued this method. He could not abolish slavery or poverty at once but he attempted to make a people so pure that there would be no slavery or poverty to abolish.

We need a higher state of morals in all conditions and classes Selfishness must be eradicated from the laborer as well as from the capitalist. The lower classes must be taught

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contentment and perseverance, and the upper classes must learn nobility of heart in order to be entitled to their station.

Give the poorer classes better environments. Give them better sanitary conditions. Clean the streets in the lower as well as those in the upper portions of the city. Let all the low dives and brothels be closed. Let it be a crime for landlords to permit the overcrowding of tenements. Give the districts of the poor better educational facilities. The elevation of the lower classes will depend upon the attitude of those living under better conditions.

From an ethical standpoint, many remedies will suggest themselves for the amelioration of the condition of the laboring classes. In England, Parliament after investigating the evils of child labor has afforded great relief by salutary regulations.

If the better classes and the government will protect and encourage the laborer leading him upward to higher culture and better living, Socialism with its impractical schemes will fall to the ground.

Religion can do a great deal toward the solution of the problem. It has no political or social theories. It teaches simply moral conduct as the means by which to elevate the condition of men and to lead them to greater happiness. Religion is trying to destroy every feeling of jealousy, envy, ill-will, bitterness and hatred that exists among the various stations of life. It is wrong that a man specially gifted should be arrogant. He ought to be thankful and modest and become a blessing to his fellowmen as God had intended he should be. Religion teaches that society should take care of the weak and the sick, the crippled and the unfortunate; but at the same time insists that every man shall earn his bread by the sweat of his brow. Religion teaches the Fatherhood of God and the Brotherhood of man. When that Brotherhood is once established, then the social problem will be solved. It will never be a communistic brotherhood, but one in which Individualism will reign supreme and bind men together by a religious regard for their reciprocal relations and individual rights. Religion seeks righteousness amongst men. It is the agency of God leading men steadily onward and upward to a higher life.

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THE HEBREW INSTITUTE.

AN important edifice, its purposes enlisting the affectionate interest of the Hebrews of New York and the respect of the entire community. is now in progress, and by next summer will stand in its grand proportions in the centre of the East side district of the city.

Within the period of twenty-five years a radical change has taken place in the character of the Jewish institutions in the great cities of the United States. The advent of a comparatively large number of immigrants unacquainted with the language or customs of the Republic and their concentration in cities, necessarily led to the extension of benevolent work, the enlargement of existing charities such as the Orphan Asylum and Mount Sinai Hospital in New York City.

It is not, however, of the charities of New York that this paper treats. It is unnecessary to speak of them at a time when their generous aspirations and proportions are so well-known. They are growing a little too rapidly; generous Israel is apt to become prodigal where the expenditure is lavished upon the suffering. It is naturally an amiable weakness, but it may be desirable to admit that even an amiable weakness may become unwholesome.

Of methods and of work designed to prevent pauperism, to elevate the moral and religious tone of the friendless and the unfortunate, little was known or understood save as resultant from the Jewish law and practice which always placed benevolence above charity, which made it part of the daily prayer of the faithful to ask a blessing on work deemed a religious duty, the work of relieving a brother in distress by lending him a helping hand that he might raise himself. Nevertheless, this was mainly directed to material ends. To prevent pauperism by giving the sufferer a chance to work for his living, was and is an essentially Jewish practice.

That this practice should be systematized so that the busy plodder need not lose time by personal sacrifice for an-

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other's benefit, suggested the idea of a benevolent corporation. In New York City, the slender resources of the few Hebrews who were among the rising citizens at the beginning of the century, were utilized to help emigrants from Germany with loans of money or goods, and many a happy household owes its beginnings to the thrift and kindness of these early birds of the Hebrew community on Manhattan Island.

In time, the occupations purely commercial in which these immigrants busied themselves, became over-crowded. At the old Orphan Asylum in 77th Street, the idea of a trade school was carried into effect about twenty years ago; and quite a number of shoemakers and printers, able to make their way in the world, graduated there.

To-day, the Hebrew Technical Institute, creation of the happy co-operation in which the Orphan Asylum, the Hebrew Free School Association and the United Charities participated, raises aloft the standard of labor under conditions compelling respect and admiration for the devotion which makes it possible for the hitherto friendless boy, doomed to comparative serfdom, whether in old Russia or its representative settlement on the East side, to rise to the rank of an American workman who knows his trade, who loves labor and honors it, who is a Hebrew of the olden time in habits of fidelity and industry and a Hebrew of to-day in adaptability to modern surroundings.

In the settlement which unfortunately preserves in the heart of our metropolis conditions indigenous to a Russian village, there will arise in a few months an edifice known as "The Hebrew Institute" which will be to the lower wards of the city what the Cooper Institute has become for the vast population radiating from that centre.

Here the child emerging from Russian village life, enters the American Kindergarten which the Hebrew Free School Association established nine years ago as its first contribution towards the new education. The contrast of the tenement-house life of yesterday and the kindergarten of to-day, even in the present contracted quarters ot the 5th Street and East Broadway buildings, is simply astounding. No wonder the

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child grows mentally, morally and physically, until it becomes the angel of the now happy and ambitious household. Kindergarten life is a new existence—all happiness, cleanliness, brightness, love of neighbors, anxiety to help, to anticipate the teacher's word, obedience, discipline, duty,—everything utterly unknown and unknowable in the neglected tenement house. The intellect, keen enough, indeed, amid even repellant surroundings, rises to heights undreamed of. The child thinks and plays, counts and works, and builds and creates, and plays all the time. Difficult tasks are performed quickly, brilliantly, easily; the child mind has been roused to uncommon effort which is no effort—it is all play. There are songs, and games, and there is heavenly music, and the child is all the time learning how to study, is thinking, calculating, comparing, doing something useful—and all the while is playing merrily.

This is the kindergarten.

The child progresses naturally amid such surroundings and when old enough, enters ths public school.

Our system contemplates, therefore, moral and religious instruction while the boy or girl is advancing through the primary grades and reaches the grammar department

Let us retrace our steps a little, to outline the policy which has governed the Hebrew Free School Association and its coadjutors.

In 1864, the Society was founded on lines somewhat divergent from those now pursued. Children of Hebrew parentage had been enticed by missionaries into Christian schools and it became necessary to adopt some measure to counteract this. Accordingly, a school was opened on Avenue C where all the branches of the public schools were taught, in addition to Hebrew and religion. The effect was the withdrawal of many children from the mission school; and although other establishments under the direction of conversionists and pretending-to-be Hebrew schools have since existed in this city, and now exist, the tiger's claws have been cut and comparatively little mischief follows However, the directors of our schools soon decided to modify

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the plan and to maintain this policy—Hebrew and religious instruction to be furnished without charge to children attending the public schools.

Experience justifies the rigid enforcement of this rule—compulsory attendance at the public schools or no benefit at our institution.

The serious question is presented; the public schools are now inadequate for the accommodation of the crowds of recent arrivals from Europe of children entirely ignorant of English, and for whom, if even there were room, there would be no proper instruction in the public schools. This deficiency is now (through the means of the Baron de Hirsch Fund) supplied by eleven classes daily at the East Broadway School, where the young Russian pupils are grounded in English so that they may enter the Public School when vacancies are found.

Now, the parents of these little ones being fixed in their opinions, insist upon their learning Hebrew from babyhood, and are indifferent as to whether or not they acquire the language of the country. Hence a conflict, not altogether irrepressible, between the American and the foreign Hebrews. The latter, entitled to respect for their firmness and self-sacrifice in providing for the religious instruction of their children, have not been so particular as was desirable in the surroundings of the Cheder in which instruction is given. It requires time to convince them that American Hebrews are not necessarily irreligious or unsafe guides as to morals and manners. The maintenance of our schools inspires them at last with confidence, and hundreds of children have come to us who would otherwise have been exposed to unhealthy influences until to late too correct the impression.

Many children are obliged to leave school at the age of twelve or thirteen years in order to aid their parents in the support of the family. It is a distressing fate which represses the child and exalts the materialist in these creatures who are struggling for a place in our inhospitable world. Here again our societies, which will have their home in the "Institute," step in to encourage, to strengthen, to preserve the higher

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nature which is so nearly crushed by "anguish of spirit and hard labor." For the girls there are the Industrial classes and religious instruction; for the boys there is the preparatory school leading to the Technical Institute. This signifies ambition to work with the proper tools—the needle and the sewing-machine—the hammer, chisel, saw and lathe. This implies readiness to excel as working-men and women; to begin as soon as strength permits, to go on until ability to earn a living is attained by arts of industry, skill, patience, endurance. For good work thus begun and persisted in, there is the reward which honest toil ever wins.

And now the lass and the lad have reached the age when the instructions and impressions of childhood are to show their depth, their force and their truth. And they go out into the world. They will find in our Institute kindly and generous guides—sisters and brothers who, having been permitted to enjoy life's blessings in their own happy, cheerful love-inspired homes, spare a little of their energy and affection for the children of the poor. The library, bearing the name of the gifted authoress who moved the past generation to ennobling thoughts, opens its doors widely to all who are bidden to enter and drink freely of the water of life, without purchase and without price. The Young Men's and Young Women's Associations take up the youth and maiden who are working zealously all day, and offer them recreation and delightful comradeship of good books and kind advisers. Science, literature, the duties and obligations of citizenship, enlist the interest and sympathies of the strangers from the "pale of settlement" in Russia, who were denied the right to pursue their studies in their native land. The wrongs and the weaknesses concentrated in a life of serfdom disappear before the sunshine of liberty, which is all that the dear possession implies to those just freed from bondage. We win the gratitude of the stranger who was "our kin beyond the sea," but could not know it until we demonstrated our fraternal feelings in this quiet spot abounding in generous impulses and creating just conceptions of man's duty towards his fellowman.

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The alien who comes to America and is greeted with the welcome our Institute extends is a loyal American forever. And, thank God, he remains a loyal Hebrew. True patriotism is no longer inconsistent with the religion which bids its confessors "seek the peace of the land wherein ye dwell."

We have not forgotten the physical culture of our wards. Our building will possess a gymnasium of most approved design and complete appointments.

Having briefly indicated the purpose of the Institute, let us descend to cold facts and say that the three societies (Hebrew Free School Association, Young Men's Hebrew Association and the Aguilar Library) have together formed "The Educational Alliance" and erect the building. The following gentlemen constitute the officers of the "Educational Alliance": Jacob H. Schiff. President; Myer S. Isaacs, Vice-President; Samuel M. Shaefer, Treasurer; James H. Hoffman, Secretary; Samuel Greenbaum, Joseph Blumenthal, and Manuel A. Kursheedt, Trustees.

The "Educational Fair" held last winter yielded $125,000 towards the cost of the ground and building, and about $150,000 more will be expended, of which $60,000 will be loaned by the Hebrew Free School Association and the Aguilar Library.

A sketch of the building isfurnished by the architects Messsr. Brunner & Tryon, who append a description.

RECOLLECTIONS OF THE HEBREW HERMIT *

By Heinrich Byron

Introduction—The Hermit Maimun

"THE HERMIT" came to our village when I was a boy; nobody knew whence. Later I learned that there was one, however, to whom he told, immediately upon his arrival among us, not only from where he had come, but also many experiences of his life. That one was

* Written for The Menorah, and translated from his German manuscript by Herbert F. Jeanes.

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my father. During many years this was his only confidential friend: but in the course of time—when I had grown older—he found me also worthy of his confidence.

This remarkable man belonged to that peculiar people who, among all the races of men, had first known God—the Hebrews. He was born in a great country to the east of ours, and after much wandering in many lands, and in the midst of turbulent times, he had strayed to our peaceful village, remote from the hum and bustle of cities. Finding quiet there, and grateful rest from the activities and troubles of his earlier manhood, he built a modest cot in a charming nook at the foot of a mount at some distance from the dwellings of the villagers.

As soon as he had come, this man, who abhorred all concealment and dissembling, wished to disclose to the people his origin and the faith in which he had been born. But it happened that my father was the first host of the stranger, and as day by day he came to know him better and to more admire the gentle sojourner, he said to him one day:

"Praised be the All-Good who has sent thee among us! We shall learn much from thy words, and in thy conduct shall have many good examples; but keep secret, I pray thee, that thou art not of our people, and wast not reared in our faith. Our community is not, thank God, worse than another, but neither is it so good as to be free from heart-killing prejudices. Even the pure angels encounter human judgments; for are not angels in one faith accounted evil spirits in another? How, then, shall a man, although the noblest, be spared? Be thou, therefore, a Christian in the eyes of our people; so wilt thou, good and wise as thou art, be a blessing to them; but otherwise thou wilt be of no profit unto them, and thy life among us will be unhappy. Furthermore, God has not placed upon thee any bodily or spiritual sign that would mark thee as being of one race or the other. He declares thereby that thou art not of any one people, but of the great family of mankind. Already thou knowest us somewhat—that we do not vex strangers with idle questioning: thou needest, then, to tell us only what thou wilt"

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The stranger received this counsel, and as he was year by year a shining example in the eyes of the community, and the shadow of prejudice not falling upon him, he was beloved and esteemed in the highest measure, and the blessings were numberless that spread from the seed in his heart outward among our people.

But father first, and later myself, were the only ones who had the good fortune to enjoy his complete confidence, and of being made acquainted with the sacred mysteries of his heart. The following are some of the recollections of his youthful life which he related to me in the course of years:

THE EXTINGUISHMENT OF THE LIGHT WITH WINE.

At the end of the holy Sabbath it is a custom with us to burn a wax taper, prepared especially for the purpose. The father of the family fills a cup with wine, makes a short prayer, and after drinking a little of the wine (the moderate use of which is allowed us) and passing it around to be sipped by all the members of the family, he extinguishes the light with the little wine remaining in the cup.

One of our neighbors, a talented young man, but who was much addicted to the use of wine, and who had thereby fallen into all manner of dissolute habits, was one time in our house when my father was performing this ceremony, and the young man commenced to make merry thereat. He who bore so lightly the guilt of a dissipated life would ridicule a religious custom established in single-hearted worship. The father became very grave, and said to him:

"I only quench with wine a little wax light; but thou quenchest shamefully with wine the light of the pure spirit given thee by God!"

The wayward young man, who had not heeded the repeated admonitions of his parents, other relatives and friends, was so impressed by the few words of my father that he at once renounced the wine-cup and led from that time forward a temperate and a useful life.

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The Yellow Palm Branch and the Green Apple of Paradise.

On one of our chief festivals, which was originally a harvest-feast, we carry to the house of God palm branches, paradise apples, myrtle and willow branches as expressions of our thankfulness for all the useful and beautiful things which God has caused the earth to produce.

It is customary for the priests to furnish these things—enough for all—and for the members of the congregation to procure them at his house. The rich select the finest and pay much for them; the poor, who have only little to give, content themselves with the less beautiful.

My father once sent me for these articles, with instructions to procure a yellow palm branch and a green paradise apple. The priest who was officiating at that time had only recently entered upon his duties there, and was, therefore, as yet unacquainted with my father and his peculiar views. He thought that I had made a mistake. and had inverted the terms of the order, and not until I had firmly assured him that these were the very words used by my father could he be persuaded to deliver the required articles, for the money that I timidly offered him would have generously paid for the freshest and greenest palms and the most golden apples of Palestine.

My father was ever thus. He gave as much as he could, but would not appear ostentatious in the eyes of man. He gave to God (to whom man can never directly give) by giving to man. At the harvest feast he appeared among the people with faded palm branches and withered paradise apples; before God, who can see within, always plainly lay his pure thoughts and his stainless heart.

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HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles

Translated from the German by Richard J. H. Gottheil, *Ph.D.*
Columbia College, New York.

FOURTH PERIOD.

The Jewish Arabico-Spanish Literature: 750 to 1200 *C. E.*

INTRODUCTION.

CLASSICAL civilization seemed to have been nearly lost in the huge migratory waves of barbaric hordes. The spirit of history had to take on new forms. The nations to whom Christianity had opened its doors had brought with them a spirit of barbarity into civilized communities. Theology had almost died out. Learning was in decay, and had to flee to hidden monasteries. A degenerate morality had spread over the whole area governed by the Church, which, in the middle of the eighth century, was totally circumscribed by heathen and other elements.

These new elements had been introduced by the emigration of nations from the Orient. In the year 622 Muhammad appeared in Mecca, the proclaimer of a new religion. In twenty years he and his followers succeeded not only in welding together the many tribes who had dwelt in Arabia for generations; by the power of his word and of his sword he was able to tear Syria and Egypt from the Grecian Empire, to extend his kingdom up to the bounds of India and the Caucasus on the one hand and to carry his flag and his teaching—*al-Islam*—into Spain and Southern Italy, even into the very heart of Christian Europe.

The Judaism of that time, though standing on one side, was yet powerfully influenced by these changes. For the second time, after a lapse of six centuries, Judæa gave birth to a new religion, the choicest fruits of which had been taken from its treasures. For Muhammad gave out that God had selected him to be his messenger, who should restore the religion of the patriarchs, of Moses, and of Jesus. Upon

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the "people of the Book" he leaned for support, and received from them traditions, history and laws which regulated the inner life of the people in so complete a manner that one would think they had been the traditions of that people for thousands of years.

Islam grew quickly, politically and intellectually. Having gathered together the remains of classical culture from among the Syrian heathens, it was able to inaugurate, after but one hundred years' existence, a new period in the history of the sciences. In this the Jews took an active part. For the second time Jewish literature was influenced by a new intellectual movement, the results of which we shall see in this epoch. Even more so than with the Greek, the Jewish spirit banded itself with the Arabic. Rich phantasy and sober power of abstraction are two racial characteristics of both Jews and Arabs. They show themselves in the poetry, the religious development, and the philosophical speculation of this period.

But the many and powerful Jewish tribes in Arabia refused to follow the flag of the prophet, and Islam—as did Christianity—turned upon the mother-religion and introduced a period of bloody persecutions.

Only at a later time did both meet in friendly intercourse in the land of Spain. There flourished the brightest period of Jewish literature, in poetry, in philosophical speculation, and in the development of the other sciences. The entire Middle Ages is nourished upon the products of this combined labor, which have been handed down as an heirloom to our present generation.

But the outer history of the Jews was not as bright as one would expect. It is true that so long as Muhammad thought he could win the Jews for Islam, so long was he well disposed towards them. For their sake even he introduced their religious festival of the 10th of Tishri—*Ashura*—and he intended the direction of prayer to be towards Jerusalem rather than towards Mecca. But Islam offered nothing that was new to the Jews; and Muhammad, failing to gain them over, promulgated the celebrated *Sura of the Cow*, and perse-

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cuted them with his hatred as though they were unbelievers. With the conquest of Spain by Tarik Abenzara in 711 a brighter sun rose for the Jews. They could work untrammeled now for the furtherance of science, which Moorish Spain cultivated so well. Councillors, physicians, ministers and viziers of Jewish descent, cultivated the science of Judaism and lived for the welfare of their coreligionists. It was seldom that they were overtaken by storms, as in Granada in 1063 or Cordova in 1157, and then only in consequence of outer political occurrences.

There were also flourishing Jewish communities in Egypt, Syria. Fez and Morocco. But the importance of Babylon in spiritual matters was on the wane; and, with the exception of Palestine—whither many were driven by religious longings,—those oriental countries gradually decreased as centres of Jewish population

Of the life of these Jews we are informed by Jewish tourists of the twelfth and thirteenth centuries. The Exilarch at Bagdad still had charge of all religious affairs in the lands subject to the Caliphate. But the very power it yielded called forth a powerful opposition, which made itself felt in many ways. There were some important conversions to Islam. Many false Messiahs made their appearance. But more than this, a sect arose in which it is not difficult to see the remnants of the old Sadducees; and this sect gathered into its fold all those to whom the rule of academy and gaonim, Talmud and Exilarch appeared a burden The swift progress made by Islam fostered such a rebellion against tradition. They wrote upon their flag the return to the word of Holy Writ, and therefore called themselves *Karäites.*

The lot of the Jews under the shadow of the cross was much sadder. With the priestly dominion there commenced an unbroken chain of persecutions. The motives were always the same, the results the same. The perseverance of the Jewish nation through it all is one of the world's riddles. Emperors declared them the property of the crown. Popes damned them as enemies of the church. Nations persecuted

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them as the source of every evil in the Middle Ages. It was only when feudalism, club-law and priesthood disappeared from Western Europe that a few rays of light appeared in the clouds.

In the Byzantine Empire it was the reign of Leo the Isaurian that commenced the persecution of the Jews. Basilius the Macedonian, his successor, tried by religious controversies to convert the Jews to the belief that "Jesus was the crown of the law and the prophets." Both he and his son Leo the Philosopher, persecuted the Jews who would not live according to their dictates. Even before this Jews had wandered from Asia Minor to the Crimea and into the land of Chazars, a mighty people living on the Volga, between the Black and the Caspian seas. This people, before whom the Sassanide kings and the Byzantine emperors had at times trembled, gave the Jews protection. They grew in power and under Chakan Bulan Judaism mounted upon the throne of the Chazars, in consequence of a disputation between a Christian, a Muhammadan and a Jew. For two or three centuries, it is probable, Judaism maintained this position. Schools were erected for the study of Jewish law, the first principle of which was toleration of unbelievers. In like manner, the supreme judiciary was made up of members of the three recognized religions. It is natural that this Chazar kingdom gave Jewish literature much material and a mighty impulse.

It was only in the tenth century that the Chazars were conquered by the Russians; in the eleventh they were completely destroyed. The Judæo-Chazar princes fled to Spain, where their descendants gave themselves up to the study of the Talmud. For a long time the Jews continued to assert themselves in the Taurian peninsula. In later times they accepted Karaism, which had many supporters in the Crimea since the earliest times.

But the Jews had to suffer most at that time from the bloody battles fought between Cross and Crescent. Large masses of people of the lower orders had gathered together in France and the Rhineland preparatory to the Crusade (autumn

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1096). Their path is marked out by horrible persecutions of the Jews, in whom they also saw the enemies of Christ.

These persecutions were not without influence upon the inner life of the Jews themselves. They called out the power of resistance in the people, and caused them to put all their efforts into their spiritual life and to make their seclusiveness still more pronounced. The waves of the Crusaders' fanaticism broke on the passive heroism of these people. What a sight it must have been even in those times to see whole communities offering themselves up freely and gladly for their faith. More than twelve thousand fell during the first crusade in Germany. From Metz and Triers the hunt spread into Bohemia and Hungary. In Triers the Jews were seized with such horror that even before the coming of the crusaders many threw themselves into the Mosel to escape forcible baptism and dishonor. The same scenes were enacted in Speiers and Worms. Thirteen hundred martyrs fell in the city of Mayence, the profession of faith upon their lips, pierced through by the sword of their brethren or of the pursuing enemy.

The chief army of the crusaders which set out later and took the Holy City had no better treatment for the Jews. The first offering brought by the religion of love in Jerusalem was a horrible massacre of Jews. More than ten thousand of these unfortunates were driven into the Synagogue. Fire was laid to it and they perished there most miserably.

Other crusades were faithful copies of the first. Though Emperor Henry IV. expressed his dissatisfaction with these persecutions, though Phillip I. of France even offered them security in special places, with the Second Crusade the Jew-hunt broke out again—on the Seine, the Rhine, the Donau, in Africa and in Spain.

At the same time the Jews in Africa suffered severely under the Almohads. After the capture of Morocco, Abdulmumen demanded that the Jews should become converts to Islam. Many who refused wandered into Spain and Italy or died as martyrs. A few made a pretended acceptance of Islam. And when these Almohads had captured Moorish

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Spain—Andalusia in particular - the persecution of the Jews commenced there too. In Toledo, they found a resting place. The Christian Kings Alphonso VII and Alphonso VIII. gave the persecuted protection, as did also Alphonso II. of Aragon.

In Middle Europe the old story was repeated. A bloody persecution in Blois in the year 1171 is worthy of note, as there for the first time we read of the delusion that the Jews used Christian blood for their Passover ceremonial. In the Third Crusade it was again a fanatical monk, Fulko of Neuilly, who stirred up the hatred of the people and caused many Jews to be murdered in France, England and Italy.

Looking at the condition of the Jews at the end of the twelfth century, before the clouds of religious hatred had completely gathered, we see that the Jews in Asia and Africa were more numerous and seemed to live in greater security; but those in Europe were spiritually more important. The heart of Judaism was in Spain - now that the academies of Sura and Pumbaditha were closed. Jews lived in all of the five provinces of the Pyrenean peninsular—in Castile, Leon and Aragon, Portugal and Navarro. And Southern Spain—before the fanatical Almohads had it in possession - had its flourishing Jewish communities in Cordova, eville, Lucena Granada and Toledo.

The community in Toledo numbered more than twelve thousand members. In the heyday of Spanish Judaism (lasting three hundred years) many educated and brave men occupied high and responsible positions. The same was the case in Southern France, probably under the influence of neighboring Spain.

The Jew had become a Spaniard. He was free in his intercourse with Christian and Muhammadan. In language, carriage, and position, in literature and in public life he emulated his neighbors. Gladly he enjoyed the pleasures of life and spoke the language of the land as his mother-tongue, so that it accompanied him into exile, and remained his own for many centuries to come.

The Jews in Germany and in Northern France present

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quite a different spectacle. The heavy burdens laid upon them influenced their inner life. World-renouncing penance, mystical piety, drove out the delight of study, the fervor of scientific investigation. In the uncertainty of what the next day would bring, the present day was to be used for penance and for prayer that these dire calamities might be averted. In all they saw the hand of a punishing judge. Full of fear, banished into narrow alleys, estranged in speech and custom from the general life around them, they were deprived of land-ownership and of the right to enter into any trade but that of the pernicious usurer—against which learned Rabbins continually preached. The more was demanded of them, the higher the interest they charged, and they had to fear that a new edict might at any moment declare the loans of the Jews worthless. Head-tax, Jew-tax, Crown tax, and what not, had to be given to the Emperor in return for the privilege of living. Is it to be wondered at that under such conditions, culture among the Jews was not much advanced? Ought we not rather to wonder that they were able to keep their spiritual life active, and that they were able to produce men of science, poets, and students?

Still sadder was the position of the Jews in the Orient. It is true, a school and an Exilarch still existed at Bagdad. But neither had any influence on the masses, as they were sunken in ignorance. Many Muhammadan and Christian customs had found an entrance; such as the pilgrimaging to the graves of pious men. It is said that 70,000 to 80,000 Jews went yearly on the New Year's day to the pretended grave of Ezekiel in South Babylonia. Relics and miracles drove away the purity of Mosaic-Talmudic Judaism.

More favorable than anywhere else was the political and social condition of the Jews in Italy. Almost throughout the Middle Ages fanaticism seldom raised its head there. The more wonderful that their spiritual importance is not greater during this period. In the bloom of Jewish literature Italy is only a place of transit for one of its two chief currents—that which, coming from Palestine, poured itself over Asia Minor, North Italy, into France and Germany. The other

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starts from Babylon, and takes its course, together with the Arabs, over North Africa into Spain. The first is called the Germano-Frankish, the second the Sephardic (Sepharad being the Rabbinical name for Spain). For this latter the study of the Halacha was only of secondary importance. Following the lead of the Arabs, the Spanish scholars cultivated grammar and philosophical speculation; they advanced nes-Hebraic poetry and took part in the general development of science. The first current loses itself in the study of the Talmud and in a sober Bible exegesis.

In religious matters, up to the second half of the tenth century, the Gaonate and the two academies of Sura and Pumbaditha were authoritative for all the Jews in the dias-pora, perhaps excepting the free Jewish tribes in Arabia. A peculiar circumstance which happened in the year 960 put an end to this supremacy of Babylon. Four Jewish scholars journeyed from Sura to their coreligionists in Europe to gather moneys for the maintenance of their academy. Their ship was captured by a Moorish admiral on its way from Bari, and the four scholars sold as slaves. Shemaya ben Elchanan was taken to Alexandria, where he was redeemed and made the religious head of the community in Kahira. Chushiel was sold on the coast of Africa, and went to Kairowan. The third, Moses ben Chanoch, was at last redeemed in Cordova and made rabbi of that place. The name of the fourth one has been lost. It is probable that he came to France. They were thus not of much assistance to the Academy of Sura, which was soon closed, having existed for seven hundred years. They made an end to the hegemony of Babylon, and carried the study of the Talmud into all lands.

The school at Pumbaditha gradually subsided after a short period of lustre. At about 1040, the dignity was completely gone from the Gaonate. The spiritual and religious centre of Judaism had moved to Europe. Spain took the lead for the next centuries. It played the same role that Judæa and Babylon once had played. Even the study of the Bible and Talmud, which was so greatly cultivated in France and Germany, was unable to dispute its leadership, which was

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divided among Spain, Italy and France, only upon the death of the man whom every Jew honored.

One peculiarity must be noticed here, which shows itself in all the wanderings of the Jewish intellectual life. Jewish literature has always blossomed only in one land. From Judaea, the home of its first bloom, until the end of the Biblical literature and the Mishna, it wandered to Babylon, where Halacha and Haggadah received their peculiar stamp. From Babylon it wandered to Spain, where its second bloom appeared.

In this fact, however, lies the only possibility of a systematic treatment of Jewish literature, although it owns no real fatherland, and although the Jewish race took a constant part in the spiritual development of the different lands in which it was scattered.

We should also remember—and this has been often overlooked—that the literature of the Jews, whether productive or reproductive, kept pace with the spiritual life of those around them. In most cases it was itself influenced; but it often fructified that life. In no country of Europe did the culture of the Jews during the Middle Ages stand beneath the general level. Ofttimes it stood above it, especially in those lands where the Jews had to suffer the greatest tortures.

Of one department of Jewish literature, the national poetry, a capable judge has said—even before its productions were fully known- "Jewish poetry has everywhere flourished prior to the poetry of the land into which they were exiled." With certain limitations this is true, when we add that the scene of the Jewish literature of this period is laid in Babylon then in Spain and France.

From these outward circumstances it will be seen how important this period is It can well be called the most important epoch of the post-biblical literature. A comprehensive literature had grown up, in which we meet with many literary individuals. The Orient had given the hegemony into the hands of the Occident. These are the signatures of this epoch.

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Editorial Notes

THE systematic persecution of the Jews by the Russian bureaucracy with the sanction of the Imperial government, is at last arousing the indignation of the civilized world and a protest is launched against those who thus outrage our humanity and civilization, which cannot fail in leaving an impression for good. These outrages are not denied by the Russian government and the press; they rather glory in them and feebly endeavor to palliate them by statements that bear falsehood on their face. Nobody in Russia denies the severity and refined cruelty of the laws of 1882, not even Madame Novikoff, the female diplomatic representative of Russia in England. Only Charles Emory Smith, the representative at the court of St. Petersburg of the freest government on the face of the earth, has the effrontery to deny deeds which are perpetrated in the presence of the whole civilized world. He cannot be so ignorant of events passing before his eyes nor can he have such a contemptible opinion of his superiors in Washington as to assume that they would place any credence upon such statements as he sets forth.

Meanwhile, at the great meeting held at Guildhall in London on December 9th, presided over by the Lord Mayor, called by the request of the highest representatives of England's nobility, the proceedings of the Russian Government were condemned unqualifiedly and the Russian government was requested to desist from the pursuance of a policy which is in such flagrant contrast with our civilization The resolution was moved by the Duke of Westminster and seconded by Lord Ripon The Archbishop of Canterbury conveyed in a telegram his sympathies with the object of the meeting, as did also the Duke of Argyle. The meeting fairly expressed the sentiments of the great English nation, and the sneering comments of the Russian official press only furnished evidence that the Czar's government was not altogether unmindful of a demonstration which exhibited to the world the semi-barbarous condition of Russia and her people.

In this country, in spite of the attempted white washing servility of our minister to Russia, the persistence of Russia in continuing to persecute the Jews has made a deep impression and roused the profound indignation of our people. Mr. Mayer Sulzberger's characterization of Mr. Smith as "the lying mouthpiece

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of the lying Czar" found an echo in leading American circles, and Hon. Simon Wolf, of Washington, interviewed by a representative of the *Washington Post* said:

Six months ago in Berlin I met our country's representative at St. Petersburg, Mr. Smith I told him then he was being hoodwinked by the Machiavelian policy of the Russian court, and that he was not in a position to inform himself as the diplomats of Europe were My statement has been verified by recent events, for the English and French ambassadors have fully borne out every statement made by the friends of the Russian Jews. If it had not been for their information the agitation and indignation would have ceased long ago. I personaly saw three gentlemen —Europeans, but not Russians—who had made a tour of Russia within the past three months. They are men of the highest intelligence and standing in the respective communities in which they reside, and they corroborated each other fully that the stories of persecution, rape and murder were fully borne out by their own personal knowledge and by information received from the most authentic sources; that every Russian official is practicing a system of blackmail, and that the only escape from the grossest barbarities was by surrendering what they had—their money in the case of the males, and in the case of the females, their virtue.

A meeting of the Committee on Civil and Religious Liberty of the Union of American Hebrew Congregations, of which Mr. Simon Wolf is President, is shortly to be called in Washington to voice the sentiments of the community and to urge the government to take a position on a question which affects the whole civilized world.

In the meantime, Representative Cummings, of New York, offered in the House of Representatives on Friday, the 19th of December, the following resolution, which was referred to the Committee on foreign relations:

That the members of the House of Representatives of the United States have heard with profound sorrow and with feelings akin to horror the reports of the persecution of the Jews in Russia, reflecting the barbarism of past ages, disgracing humanity and impeding the progress of civilization that our sorrow is intensified by the fact that such occurrences should happen in a country which has been, and is now, the firm friend of the United States and in a nation that clothed itself with glory, not long since, by the emancipation of its serfs and by its defence of helpless Christians from the oppression of the Turks; that a copy of this resolution be forwarded to the Secretary of State with a request that he send it to the American Minister at St. Petersburg and that said Minister be directed to present the same to His Imperial Majesty Alexander III, Czar of all the Russias.

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His Eminence Cardinal Gibbons gave audience to a representative of the *Jewish Exponent* and he probably voiced the sentiments of the great enlightened community of the United States in the following words

I am disposed to speak very strongly in this matter as I feel it at heart. As a general rule, the experience of ages has shown that no race or people can be exterminated by persecution and that systematic grinding down, called persecution, as practiced by some nations, has often turned about and reacted against these nations themselves. As opposed to this unfair treatment, the United States furnish the world with the most beautiful example of religious toleration by giving the amplest liberty to all without interfering with any creed. They protect all religions alike without trenching upon the conscience of any individual and it is devoutly to be wished that other nations would follow this splendid example, particularly Russia.

Christianity, as I have said in my letter, is much indebted to the Hebrew race for the highest blessings Christian people enjoy; for the inspired pages of Holy Writ, in the Old Testament, which have been the consolation of every nation, embodying, as they do, the highest supernatural wisdom. The founder of our Holy Religion was a Jew according to the flesh, and so was his mother and the apostles. Therefore, all Christians should feel kindly disposed toward the Hebrew race.

If any individuals of the Hebrew race commit an offence against society or morality in Russia, they should be dealt with according to the laws of the country, and the code of laws of all civilized governments ought to be sufficient to protect their people from any such drastic remedies as the exterminating process. The Jews generally have acquired the reputation of being good husbands and devoted fathers, faithful to their domestic duties, and so the charges against their morality can scarcely be true. If aught else be laid at their doors, remedies are easy to apply for alleged sins without recourse to the extreme methods of making life unendurable and crushing the race out of existence. In strong contrast with these crimes now alleged against Russia, is an incident in the life of Pope Gregory, surnamed the Great, who lived in the sixth century. It is recorded of him that a certain rich Jew, a leader in his community and the chief support of his congregation, became a Christian, and in the excess of his zeal after embracing the new creed, took possession of the synagogue, closed it to the Jews, and determined to make a church of it. When complaint was made to the Pope by the aggrieved Jews, he ordered the restoration of the place of worship to its former congregation, and saw to it that they were not molested in their devotions.

I express the ardent hope that all nations, through their governments, will become more and more tolerant in matters of religion as we are in this country; that they will take these United States as their guide, where all men, standing equal in the sight of God, are equal before the law. They

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must remember that it is not by coercion that men are converted, but by an appeal to their consciences.

He expresses these sentiments more epigrammatically in the following letter:

BALTIMORE, DEC. 15, '90.

Every friend of humanity must deplore the systematic persecution of the Jews in Russia.

For my part, I cannot well conceive how Christians can entertain other than kind sentiments toward the Hebrew race, when I consider how much we are indebted to them. We have from them the inspired volume of the Old Testament, which has been the consolation in all ages to devout souls. Christ our Lord, the Founder of our religion, His blessed mother, as well as the Apostles, were all Jews according to the flesh. These facts attach me strongly to the Jewish race.

The great question to be solved is, however, what can be done in the matter? Russia is a colossus which can safely say to the rest of the world, "What are you going to do about it?" But, nevertheless, public opinion has become such a tremendous power in our days that even Russia will in the end be compelled to submit to it. With the sentiments of the civilized world arrayed against it, it is bound to retard its steps, and we feel confident that concentrated action on the part of the United States, England, Germany, and Austria, in making proper representations to the government of the Czar, will produce a modification of Russia's policy toward the Jews. Germany, with her present ruler, will not exclude herself from joining in a movement which accords so well with the liberal, humane and progressive policy which the Emperor seems to follow. An indication may be found in the support which Wilhelm is reported to have promised to a Committee headed by the great German statesmen, Rudolph Von Gneist and Ernest Rickert, formed for the purpose of actively combating the anti-Semitic force in Germany The position taken by some of our leading Rabbis, notably Rev. Dr. Joseph Krauskopf, of Philadelphia, and Dr. Joseph Silverman, of Temple Emanu El is, that Russia must be compelled by moral force to grant its Jewish subjects the privileges indispensable to a dignified life, and to the exercise of the human faculty to develop and thrive as honest, industrious, and law abiding citizens. There is no well constituted nation that could possibly absorb such a large mass of emigrants as are thrust into exile by Russian tyranny, and of all countries Russia is best situated to afford living room to so peaceable, law-abiding, thrifty and industrious a community as its Jewish subjects. A

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committee composed of representatives of the leading nations, waiting upon the Czar, could not be easily snubbed; outside of this solution, all other measures are but makeshifts Baron Hirsch with all his generosity and munificent liberality could not settle the mass of Russian Jews driven into exile. Our country, we feel confident, could be easily induced to take the lead in this noble enterprise and coming to the front would find the followers that are needed.

Our country and our co-religionists are bound to move actively in this matter. Discourage as we may the surging tide of emigration to our shores, and conceding that a few hundred fugitives will allow themselves to be directed toward the Argentine Republic and to Palestine, the great mass will come to this country, whatever our course, and we dread the confusion, the misery, the suffering and destitution that must follow. Something must be done. Let the wisest, most clear-headed and most benevolent citizens of all creeds and persuasions meet in deliberation, and the blessing of Providence will vouchsafe success to their labors.

THE school established by Maimonides Lodge at Cairo, Egypt, has infused new and vigorous life in the Order in that part of the world. From the reports of the Officers to the Executive Committee, it appears that the demand for admission to the school exceeds already by far the accommodations, the practical illustration of the work inspired and encouraged by the Order has dispelled the apathy of the people, and large accessions to the membership are recorded.

A NEW lodge is being instituted at Berlin, the Leopold Zunz Lodge, the membership of which is recruited from the most intelligent and highly cultured classes of the Jewish Community. The Lodges in Berlin have already succeeded in securing a home of their own, which was opened with proper ceremonies on the last day of the year. A building has been acquired at the cost of 600,000 marks, and a central point having been established, large accessions may be safely looked for to the Lodges in Berlin.

THE Order is rapidly spreading to all parts of the world. A cablegram just received informs the Executive Committee that a new lodge has been instituted at Beyrout, Syria, under the name of the *Arse Halebanon* (Cedars of Lebanon) Lodge, and the Executive Committee looks with keen interest to the detailed report of its

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representative. Dr. Wilhelm Herzberg, to whose activity this institution of the Order is due. Petitions have been received from the elite of the Jewish Community at Corfu, Ionian Islands, for a charter and influential members of the Melbourne (Australia) community are making strenuous efforts to establish a lodge there. Thus the good w rk goes on.

Affairs of the Order

*** The February number of THE MENORAH will contain a complete directory of the lodges of the entire Order with dates and places of meetings.

District No. 1.—The adoption of the Optional Endowment law has quickly borne fruit. A number of young men, natives of the city of New York, more or less representative of young America in push, energy, vivacity and culture, petitioned for a charter, and in response to their wish "America Lodge, No. 410, was instituted on Sunday, the 21st of December at Victoria Hall. The members, as well as the members of the General Committee and many of the attending visitors, appeared in evening dress, to give *éclat* to the occasion. The charter members are representative of the pushing element in the Order. They are composed of Brothers Dr. Wolfe, Myer Hellman, Solomon Sulzberger, Ignatius Rice, E. Menlein, S. D. Cane, Rev. Dr. Silverman, Edmund Kohn, S. Weingart. Eugene Cohn and Joshua Kantrowitz. At eight o'clock the Grand Lodge officers took their respective stations, and received with due honors the ex-Presidents of the District who came to do honor to the occasion. They were the following brethren: Dr. Waterman, P. W. Frank, M. Wash, Morris Adler Solomon Sulzberger and Myer Hellman The installation of the members was conducted by the President of the District, Bro. William A. Gans and Treasurer Solomon Sulzberger in a solemn and impressive manner. In instituting subsequently the lodge, the President addressed each charter member, pointed to the services which they had already rendered and the opportunity now offered to lead new blood to the altar of Judaism. The lodge was organized by the election of the following officers:—President, Dr. Wolfe; Vice-President Edmund Kohn; Recording Secretary, Dr. R. Grossman; Financial Secretary, A. Sulzberger; Treasurer, Benjamin Tuska; Representative to the Grand Lodge, S. D. Cane; Warden, Bro. Minzesheimer. Bro. Dr. Silverman was appointed Monitor. After the conclusion of the installation, the brethren and guests adjourned to Maennerchor Hall, where an elegant collation was spread. A large company sat down and enjoyed the elegant repast. After the removal of the cloth, a feast of reason was enjoyed which will long be remembered by all who took part. Bro. Solomon Sulzberger, with consummate tact and ability, acted as toastmaster. Bro. P. W. Frank was the first to answer the toast to "The Constitution Grand Lodge," and he performed his task with

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great eloquence First Vice-President, Alderman Rosnosky, of Boston, came next in some happy remarks, and he was followed by Dr. Wolfe, the newly-elected President of the lodge, who spoke with inspiration of the high mission of the Order, the noble aims and the steadfast purpose of every member of the lodge to become an active participator in the work to be done. Bro. Morris Adler, chairman of the Committee on Intellectual Advancement, then delivered an eloquent speech on the beauties of mental culture, and the encouragement which the Order gives in this direction by its entertainments and the Maimonides Library. The next speaker was Rev. Dr. Silverman, who fairly captured the hearts of all present. He said:

"My dear Brethren, I am moved to-night beyond any adequate measure of description. And who could not be moved by the scenes we have witnessed, by the words we have heard and by the ceremonies in which we have taken part to-night! This is no ordinary gathering, no ordinary occasion. We are not here in our every day garb, are not engaged in common work, have not commonplace thoughts and sentiments. We have to-night sent into the world a new scion of the Order, this America Lodge, that you, young men have organized.

You came here for no selfish purpose, for no material consideration, from no personal motive; but simply moved by some higher impulse than generally inspires men to action. There were none of the ordinary attractions of life, no pleasures of the flesh, of passion or appetive, no sports or frivolous pastimes, no games of hazard or chance to draw you here. But you came in answer to a call from someone that was superior to the every-day man. My brethren, do not believe that you are to-night the same men that you have been yesterday. To night's proceedings have transformed you. Yesterday you may have still been among those who think only of life as a struggle between earning and spending, between eating and digesting, between living and dying; to night life takes on for you a holier aspect,—the mission of education and humanity. Yesterday you may have been of those who look upon men merely as so many rivals in that market where we turn the counters of finance from one purse into another, to night you look upon men as fellowmen, as brethren. Yesterday the common ordinary mortal still dwelt in your flesh, to-night the superior nature within you makes himself felt, and you are, I say, transformed. This is not an ordinary festive board. This is a feast of the gods, for as you sit here it is the godly soul within you that hears, sees, speaks and feels.

And this transformation has been brought about by the true spirit of the B'nē B'rith. I may liken our Order to the sun. The brilliant luminary of the heavens cannot do its work alone, but it sends out tiny rays, that penetrate into every nook and corner of the earth. So the Order of B'nē B'rith is the sun; its members are the rays and scattered throughout America, Europe, and soon throughout the whole world these rays are spreading and will spread the lessons and the spirit that our Order seeks to establish.

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And what are these lessons? The great orb of heaven sends forth light. warmth and fructifying power to all the earth. The light comes to all alike; the heat warms every man's back, be he rich or poor. And the little ray carrying life within it penetrates through the earth, enriching it with the ingredients of life and causing the tiny seed to take root and grow into a tree, and the tree to bear fruit.

So the first function of the Order is to spread light, the light of culture, of reason, of truth. Our mission is education, the eradication of errors, the dethronement of falsehood, the dissipation of superstition We desire to carry the enlightenment of the human mind to the most distant lands of the earth where dwell our brethren We will have lectures on science, on political and social questions, on history, literature and art. The diffusion of knowledge in general, the broadening of men's views is our first aim. "Let there be light."

The second element is to spread warmth, the warmth of the human heart. The earth is so full of bitterness, We do our share to remove a part thereof. Our object is love peace and harmony, kindness and benevolence. Courtesy and goodwill are the first requisites of a Ben B'rith. We not only seek to educate the mind, but the heart, the emotions as well And to-night's ceremony has shown to you an illustration of brotherly harmony Did you notice the simplicity and modesty of the work? There was no grand preliminary preparation. And yet how one hand assisted the other; how all the parts of the complex machinery moved, as if the wheels had been oiled! Yes, they had been oiled—with the oil of the human heart. It is that oil that makes harmony of action, concord and peace And how much of true benevolence is done by the Order! How are the fallen uplifted, the needy assisted, the fainting encouraged! Let us join this noble band that keeps aburning the flame of love to warm the hearts of man and bring to all, divine bliss and happiness.

The third function of the order partakes of the third function of the sun, the fructifying power. Our object is to fertilize the soul of man, notably of the Israelite. The germs of Judaism are buried in every true descendant of Abraham. It is the mission of our Order to seek that germ, to cause it to sprout and grow into a beautiful tree of Religion, bearing the choicest of spiritual fruits The promulgation of truth by education and the increase of human happiness are not superior to the direct aim of the Order, to advance the cause of Judaism. We want to stand by Israel in his civil relation to the government where he resides, we want to guard his interest against the malicious persecutions of tyrants, and we most earnestly strive to stand by the Synagogue in its endeavor to teach the truths of our sacred cause.

Having spoken thus in general let me conclude by a more special application. As a member of Mt. Sinai Lodge and a charter member of America Lodge, there are two things very near to my

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heart to night and they will always be so, namely: Mt. Sinai Lodge and America Lodge. And what, in this sense, could be nearer to my heart than *Mt. Sinai* and *America!* And may those two names ever be an inspiration to you young B'ne Brith. From Sinai's Heights we caught the spirit of true religion and true government, and on American soil that spirit was breathed into man and he became the American Israelite. May the banner of Sinai ever be raised aloft beside the flag of America. May we always remain as we are to-night—true Israelites and loyal Americans!"

Rev. Dr. Grossman followed and in a speech replete with eloquence and earnestness dwelled upon the blessing which through the Order will pour down upon our race, if true to the mission which it has assumed. He spoke as follows:—

A difficult duty has been assigned me. To adequately express the feelings that stir every brother of America Lodge, on an occasion so momentous as the present, is a task that I fear my humble powers cannot justly discharge. And yet I rejoice that an opportunity is afforded me to speak my word of admiration for the high aims and lofty principles of our Order.

When Abraham, our patriarch, was commanded to journey forth in an unknown land and enter upon the sublime mission of proclaiming divine truth, God encouraged him with those simple yet profound words, "be a blessing."

America Lodge to-night starts out on its journey. We, too, have been called to carry abroad the eternal truths that form the pillars of our noble institution. And as we ask for a word of cheer to take with us as our motto, we receive the same answer, "be a blessing." What treasures of thought and of sentiment are embraced in those few words! How can we, brethren of America Lodge, fulfil that injunction and become in reality a blessing? Three requirements are essential, and to them I beg your attention. Fellowship, unity, is the first. Let us be brethren not only in name, but in fact. Let love form the sacred bond that shall unite us, heart to heart. Let a spirit of harmony, a feeling of friendship pervade all our deliberations and acts, and united, work as one body for the glorious cause of our institution. If in this spirit of brotherhood we labor, if love and peace dwell in our midst, then indeed shall we "be a blessing."

The second indispensable requirement for true success is faith. The Order of B'ne B'rith knows no higher duty and has no nobler mission than that of kindling in every heart the effulgent light of religion. Around the banner of Judaism let us stand, and work with zeal for the propagation of those sublime ideals that shine as an orient light about the brow of our time-honored religion. Need I bring before you the picture of the past? Need I describe the night of persecution when blackest darkness spread its fall of despair over the Jew? And yet though the storm of hatred raged with unabating fury, he remained faithful to that religion which God in His glory had revealed. To us that treasure so dearly preserved has been bequeathed. Let us be true B'ne B'rith, faithful children to the covenant, holding ever as precious that jewel of inestimable value to us entrusted, that the light of Judaism may shine with unfading lustre and spread abroad its golden rays.

The last, though far from the least requirement, in order to fulfil the command "be a blessing" is that noblest of all human virtues, charity. Wherever there is oppression and want, wherever there is affliction and pain, there

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et us hasten to instil the balm of comfort. To the widow who sits disconsolate, to the orphan who weeps in solitude, to the sick who tosses on a feverish bed, let us bring not only our material aid, but that which is often more than monetary assistance, our sympathy. Let there well up from our hearts a stream of kindliness and pity that shall refresh and strengthen all who suffer and mourn. Faith, love, charity, these are the three pillars upon which the structure of our Order rests Let faith, love, charity be the guardian angels to whose guidance we entrust ourselves. True to our God, united amongst ourselves, with heart overflowing with sympathy, and hand extended to help, we shall indeed become a power for good, and prove ourselves a blessing.

A word to you, most worthy brethren of the Grand Lodge.

When Matathias, the heroic warrior, who had begun that memorable contest for liberty and justice, felt his strength waning and the day of his activity drawing to a close, he entrusted to Juda, his brother. the noble work that he had so heroically undertaken. You have begun the noble work. You have trodden the dangerous path and have overcome obstacles and impediments on all sides. With loyal hearts, you have struggled and fought with heroic courage, for the advance of truth and the spread of love. Night often encompassed you, but with holy zea you toiled on, and carried forward the emblazoned banner of the B'ne B'rith. Fear not the future! When your hands grow weak and your feet are feeble, around you stands a band of young men, burning with enthusiasm, anxious to labor with body and soul for the weal of the Order. We are willing, nay, zealous to continue the work to which you have devoted your strength. May He above whose hand guards every faithful toiler for truth, grant us His protection, and imbue us with strength to labor for the spread of His law, for the emancipation of the oppressed, for the progress of justice, virtue and love. As you have done in the past, so continue in the future to direct and advise us. To your ripe knowledge and rich experience we look for encouragement and guidance. As the years advance, and our influence is widened, may every brother be able to say, "America Lodge is in truth a blessing."

The speaker was awarded with rapturous applause. Brothers M. Fllinger and M. Hellman closed the list of speakers, and it was at a late hour when the company broke up. Let Young "America" take now the lead and a new era of prosperity will have dawned for the Order.

Zion Lodge No. 9 gave an entertainment during the past month on which occasion the General Committee of the District attended and Bro. Dr Krauskopf, of New York City, delivered an entertaining lecture on humor and cheerfulness. A collation followed at the close of which toasts were offered and responded to by President William A Gans, Honorary Secretary Solomon Sulzberger, ex-Grand President Morris Adler, Brother S. D. Sewards, chairman of the Committee on Laws and others.

Hillel Lodge, 28, showed its respect and gratitude to ex-Pres. Chas. Raphael, by presenting him, through its President. Mr. Simon Middle, with a gold-headed cane, on Nov. 23, '90. Mr. Raphael. who, unfortunately was stricken blind some two years ago, had

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served as President of the Lodge, for five consecutive terms in a manner which had won the commendation of all his fellows and drawn around him many warm friends. Among those who were present on this occasion were Bros. Morris Adler, J. Weinberg, A. Strauss, Henry Newman, Bernard Schmidt, Isidore Smith, Moses Schmidt and Joseph Klotz.

Hebron Lodge, of this city, held a lodge of mourning in memory of Benjamin F. Peixotto on the 16th of December. The meeting was well attended. Bro. M. Ellinger delivered the oration, and Bro. William A. Gans, the President of the District, delivered an eloquent address on the affairs, needs and progress of the Order and the District.

District Grand Lodge No. 3 instituted a memorial service in honor of the deceased Brother Benjamin F. Peixotto on the 21st of December The assembly was held at the Temple Keneseth Israel, Philadelphia, and the house of worship was crowded to its full capacity. The arrangements were in the hands of a Committee of which Mr. Charles Hoffman, editor of the *Jewish Exponent*, was chairman. The other members were: M. K. Cohen, secretary; M. C. Hirsch, treasurer; David Klein, Samuel Weil, M. S. Myerhoff, Jacob Singer, Adolph Eichholtz, Simon Jacobi, Herman Sundheim, Emanuel Furth, M. M. Bayersdorfer, Louis Holzman, I. M. Goudsmit, Rev. William Armhold, B. F. Houseman.

A magnificent floral offering rested in front of the pulpit

The services were opened by a funeral march on the organ, prayer by Rev. Dr Jastrow and an introductory address by Brother David Klein, president of District Grand Lodge, No. 3. The oration was delivered by Adolph L. Sanger, of New York, member of the Court of the Appeals of the Order, who paid a glowing tribute He reviewed how Mr Peixotto, twenty years ago, abandoned a lucrative profession of law in San Francisco and proceeded 5,000 miles away to Roumania as American consul with no compensation, to afford relief to persecuted countrymen.

"Mr. Peixotto never forgot that he was a Jew," said Mr. Sanger. "In Cleveland, where he spent the young years of his life, he stood foremost as a leader. He was warm-hearted, guileless as a child and had simple ways, but withal was proud and assertive. He was distinguished as a writer, logical in reasoning, more so when he wrote than when he spoke. His state papers were models of good sense. He was a good French scholar, a good editor, an easy writer and fine elocutionist and had considerable ability as an amateur actor"

"In Europe he was received as an American of merit and a Jew in the best sense of the word. He is one whose memory should be reverenced for his championship of the highest ideals of humanity.

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He was diligent, faithful and honest, a patriot of broad sympathies a true and loyal American citizen."

The speaker said he believed in economy for the living as well as the dead and he paid a tribute to Simon Wolf, of Washington, Mr. Peixotto s life long friend and coadjutor in every notable movement.

Seligman J. Strauss, of Wilkesbarre, discussed "The Aims and Objects of the Order B'ne B'rith," Jacob Singer read a minute expressive of the sentiment of the meeting and Professor Max Weil performed on the violin and Miss D. Wasserman sang.

District No. 4 is displaying remarkable activity since last summer, and great harmony prevails in the councils of its leading men. The social and educational features are brought to the surface and the conviction is gaining ground in the rank and file that the Order will not have fulfilled its mission until its banner floats in every Jewish community throughout the world. The advent recently of the President of the Executive Committee in San Francisco caused a pleasurable sensation, which was marred, however, by the serious illness of Mrs. Julius Bien, which kept her husband confined to his rooms. However, shortly before Mr. Bien's departure the General Committee of the District insisted upon showing him some mark of honor and respect, and for that purpose entertained him at a magnificent banquet given at the Maison Riche. The following guests participated: The President of the District, Brother Felix Merzbach; Dr. J. Voorsanger and the brethren M. S. Eisner, L. Blank, J. Lacher, Moses Selig, Herman Enkel, D. A. d'Ancona, D. S. Hirshberg, Max Marcuse, Henry Schwartz, Jacob Greenebaum, L. S. Zekind, I. J. Ascheim, Emil Gunzberger, Joseph Rothschild, Dr. S. S. Kahn, Joseph Bien, G. Cohn, Isidor Jacobs and W. Saalburg. President Merzbach welcomed in a neat and eloquent address the honored guest and presented him with a silver souvenir, engraved as follows: "Dinner to Brother Julius Bien, President of the Executive Committee of I. O. B. B., on Wednesday, November 19th, 1890, at Maison Riche. Compliments of District Grand Lodge. No. 4, I. O. B. B." To the first toast offered Mr. Julius Bien responded and expressed in warm terms his appreciation of the honor done to him and took occasion to speak of the hopes and prospects of the Order, of the possibilities in store for it and the enlarged purposes pursuing. The gentlemen present expressed their views, and when the company separated it was with the avowed determination to co-operate heartily with the workers of the Order.

District No. 4 will give a good account of its labors during this winter and spring.

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Resolutions.

The Board of Trustees and Directors of the Orphan Asylum of Districts No. 2, 6 and 7, I. O. B. B., in quarterly meeting assembled, at the asylum, at Cleveland, Ohio, on October 13. 1890, having received the sad announcement of the demise of our beloved friend and brother,

Benjamin F. Peixotto,

and desiring to give expression to our sorrow in the bereavement thus sustained, hereby record this tribute to his memory.

Prompted by the noble impulses of a sympathetic and generous heart, and the ever thoughtful mind of our lamented brother, BENJAMIN F. PEIXOTTO, was created the B'ne B'rith Orphan Asylum fund, out of which this institution was created and fostered. At a time when the necessity of an asylum for Jewish orphans was not yet apparent, it was Brother Peixotto's sagacious mind, prompted by a heart that ever throbbed for suffering humanity, that suggested the enactment of laws by means of which the blessed work began, of which the culmination was this institution. Inspired by the grandeur of the work, in terms most appropriate and eloquent, he dedicated this asylum in 1868, and by the Grace of God his life was spared to again deliver the dedicatory oration of this beautiful edifice, in 1888.

In accordance with the inscrutable laws of Divine Providence, a brill ant light has gone out in Israel; a generous heart has throbbed its last, and a loving voice is hushed in death.

The grand work of a busy, unselfish life, dedicated to the cause of humanity, remains forever a living monument to the honor and glory of a name enshrined in the hearts of American Israelites. BENJAMIN F. PEIXOTTO, the orphan's friend, the defender of the oppressed at home and in other lands, a champion and leader in Israel, the brilliant representative of our country abroad; able, fearless, faithful, and just in the discharge of every trust, a self-sacrificing philanthropist, a true friend of humanity, we owe him a debt of gratitude which will ever endear his memory with affection and reverence. Therefore be it

RESOLVED, That to the end that our orphans may become familiar

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with and emulate the life of this noble man, a portrait of our lamented brother be secured and placed in the parlors of this asylum. Be it further

RESOLVED, That we herewith tender our sincere sympathy and condolence to the sorrowing widow and children of our lamented brother, whom, we pray, God may comfort and console in their great bereavement. Be it further

RESOLVED, That these proceedings be recorded in the Journal of this Institution, and that an engrossed copy thereof be forwarded to the family of our deceased brother, and that the same be published in the MENORAH monthly.

ABRAHAM WIENER,
MARTIN A. MARKS.
LUCIUS WEINSCHENK,
Committee.

ABRAHAM HART, *President.*
DR. S. WOLFENSTEIN, *Secretary.*

[COPY.]

MOBILE, DEC. 1, 1890.

At a meeting of the Beth Zur Lodge, No. 84, I. O. B. B., there were adopted the following resolutions concerning the death of

Hon. Benjamin F. Peixotto.

WHEREAS, The members of Beth Zur Lodge, No.84, I. O. B. B. have been recently apprised of the death of our much-lamented brother, BENJ. F. PEIXOTTO, who departed this life on Sept. 18. 1890, in the city of New York; and

WHEREAS, By this death the Order of B'ne B'rith has been deprived of a faithful and earnest worker and an honored officer, Judaism of a devoted champion, American, Israel of one of its truest representatives, this country and nation of a patriotic, noble-minded citizen, the world at large of a gifted, philanthropic, pure-souled man: *Be it*

RESOLVED, That while we bow in humble submission to the will of our All-wise and All-merciful Providence, we mingle our sorrow with that of our Sister Lodges, and of all bereaved brethren at the loss of this bright light from the Constellation of our Order's illustrious leaders *Be it further*

RESOLVED. That our deeply mourned brother, BENJ. F. PEIXOTTO, venerated as a true man, an ardent patriot, a faithful Israelite

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and a sincere "Son of the Covenant," whose life fulfilled the principles and aims of our Order, has especially endeared himself and secured an honorable place in the memory of posterity by his efforts in behalf of the Cleveland Orphan Asylum, and in defense of our down-trodden co-religionists in Roumania. *Be it further*

RESOLVED, that this Lodge sympathizes with the widow and family of the deceased, and sends its sincere condolence in their bereavement. with the hope that they will be sustained by the Almighty and comforted by the remembrance of the good work accomplished in the life that is ended. *And finally be it*

RESOLVED, that these Resolutions be spread upon the minutes of this Lodge, that a copy of the same be transmitted to the widow and bereaved family of the deceased; also that a copy of the same be published in the MENORAH.

Signed OSCAR J. COHEN, HENRY HANAW, L. FRENKEL, } *Committee on Resolutions.*

The Great Destroyer has again entered the sacred precinct of our beloved Order.

This time placing his cold and ravaging hand upon and plucking from our midst the brightest in the galaxy which adorned the diadem of the B'ne B'rith, the Hon. BENJAMIN FRANKLIN PEIXOTTO, Past Grand Saar, and member of our Court of Appeals.

Paradise Lodge, No. 223, of Richmond, Va., in common with her sister Lodges, recognize that in the demise of Brother PEIXOTTO, the Order of B'ne B'rith has been deprived of a fitted and judicious counsellor, an able and patriotic leader, one who was ever ready to sacrifice his own personal comfort and advantage for the welfare and promotion of the Order;

That the persecuted Jews of foreign climes have lost an exalted, brave. and devoted champion of their cause, who never tired in his exertions to secure their rights, ameliorate their sufferings, and better their condition;

That the Jews of the United States have had taken from their number a shining light of Israel, who, by his intelligence, integrity and devotion to the noblest cause of humanity, had won for himself, a name which all men delight to honor and which we should take pleasure in perpetuating;

That the Bar and Editorial circle have lost a versatile and voluble orator, and an enlightened and brilliant writer;

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THEREFORE BE IT RESOLVED BY PARADISE LODGE, That we deem it our sacred duty to perpetuate the memory of this noble philanthropist, who, by his disinterested and unselfish devotion to his people, to the Order and to humanity, had endeared himself to our hearts

That the life-like and speaking portrait of our lamented Brother, which has been procured by our committee, be hung upon the wall of our sacred Council Chamber, in order that we may continually have him before us as an exemplary model, and feel that his spirit is always present and watching over our deliberations that we may be inspired with noble aspirations to emulate his illustrious example.

BE IT FURTHER RESOLVED. That these resolutions be spread upon our records, and that a copy thereof be furnished to the MENORAH for publication; and that a copy thereof be forwarded to the family of our lamented brother, with expressions of our sincere and heartfelt sympathy for them in this sad hour of their bereavement, and with the fervent prayer that the God of Israel will send them that consolation and comfort, which He alone is able to convey.

SOL L. BLOOMBERG,
ISAAC HELD,
JACOB LEWIT,
ABE COHEN,
L. NACHMAN,
} *Committee.*

Attest:
ISAAC HELD, *Secy.*
Paradise Lodge, No. 223, I. O. B. B.

LITERARY NOTES

Musical history and musical literature both receive a valuable accession in the publication of "Rubinstein's Autobiography" issued in English by Little, Brown & Co., of Boston. Of personal facts even Grove's great Dictionary of Music has little more than a bare outline of the composer's life and public career, the most of the article being taken up with criticism. Musical students will therefore welcome the "Autobiography" all the more ardently as so far as the inner life of the man is concerned, it is almost absolutely fresh.

What with Thoreau, Burroughs, Torrey, Abbott, Merriam and other Americans who expounded for us the secrets of Nature, not from a botanical point of view, but as poetic interpreters, it was thought that we were having this phase of literature all to ourselves. But the traditions of White of Selborne, of Wordsworth and of Jefferies have not yet been entirely lost in England. The "Idyls of the Field" and "By leafy ways," both by F. A. Knight and published by Roberts Brothers of Boston, have received the seal of approbation as worthy exponents of the moods of field and forest.

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It is certainly strange that Kennan's articles on Siberia, which have aroused during their two year's progress in the *Century* a universal interest and a profound indignation, have not yet been published in book-form in English, while in Germany three different volumes into which they have been gathered, have reached respectively the fourth, eighth and eleventh editions.

Gustav Karpeles has undertaken a huge task for which however, time permitting, his attainments and temperament render him eminently well qualified, in engaging to construct an "Allgemeine Geschichte der Literatur von ihren Anfängen bis auf die Gegenwart." Such a work is indeed an actual necessity. We have now only the "Lycee, ou Cours de Litterature" by La Harpe, which assumes that so far as literature is concerned, France is the universe and perhaps a little more; Schlegel's "Geschichte der alten und neuen Literatur," which is philosophical rather than historical, and finally Mrs. Botha's useful "Handbook of Universal Literature," which is compact and therefore but scanty in details. The work of Karpeles, which is to be published by G. Grote of Berlin, is therefore a desideratum and will be warmly welcomed.

As month by month the several articles from the pen of Joseph Jefferson appeared in the *Century Magazine* it soon become manifest that they would constitute a remarkable contribution to the literature of the American stage. From the start the intrinsic interest of the story unfolded by the great actor, the artistic appreciation he displayed for the æsthetic side of his profession, and the genial humor and excellent literary style which characterized his writing, predestined the work to publication in book-form. The publication of the "Autobiography" by the Century Co., can therefore be hardly called a literary "venture," as it was assured that intelligent devotees of the theatre would wish to possess this work which has been deservedly greeted as one in the forefront of works relating to the drama.

The most recent announcements and publications in the field of Fiction, than which there is no branch of literature in which so many are interested, offer brilliant inducements to novel-readers to devote themselves to what is best and most elevating. Mrs. Kirk's "Walford," Miss Murfree's "Sidney," and Mrs. Whitney's "Ascutney Street," bear the imprint of Houghton, Mifflin & Co., Boston. "A marriage for love," by Halevy; "Ardis Claverden," by Stockton; "The Jew," by Kraszewski; "Friend Olivia," and "The household of McNeil," by Amelia E. Barr, are issued by Dodd, Mead and Co. Richard Malcolm Johnston's eagerly anticipated first deviation from his inimitable short stories to the novel proper in his "Widow Guthrie" is accomplished through D. Appleton and Co. The clever novel, "The Anglomaniacs," is followed by "Flower de Hundred," from the same pen of Mrs. Burton Harrison and the same house, the Cassell Publishing Co., which also issues Saintsbury's translation of Balzac's "The Chouans" in a magnificently illustrated edition. Harper's splendid edition of Daudet's

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"Port Tarascon," translated by Henry James, and Crawford's "Cigarrette-maker's romance," issued by Macmillan, completes a really notable list of one season's novels of the highest class, which renders utterly unnecessary any mental degradati n by the reading of trash.

SPECIAL NOTICES.

A Discovery of Great Merit.

Over twenty years ago, Mr. Peter Himrod, a merchant in New York city, through neg ect of a s ight cold. was attacked by the dread disease, chronic asthma. After trying every known remedy without gaining relief from his affliction, Mr. Himrod, quite accidentally, discovered a combination of certain herbs which effected a permanent cure. Through the solicitations of his friends he put the medicine on the market, and it immediately grew in popularity, until to-day it is sold everywhere, with the indorsement of hundreds of physicans as the only cure for asthma. Ask any druggist for "Himrod's Asthma Cure" and it will be furnished.

The merits of BOVININE can hardly be too strongly emphasized. It is a raw meat food, condensed by a cold process from beef which has not been deteriorated by cooking or heating. One bottle contains the strength and nourishment of ten pounds of meat. It will keep in any climate, and the weakest stomach can easily retain and assimilate it. Prominent physicians throughout the country join in commendation of this valuable aid to health.

Missing,

4,210 subscribers to the MENORAH MONTHLY who have not yet received a trial quantity of ELECTRO-SILICON, the famous silver polish. It is the wish of the proprietors of this celebrated household requisite that every reader *who is a housekeeper, and not now using* ELECTRO-SILICON, should have a quantity for trial, which will be sent *without charge and post-paid.* We strongly recommend that you, if among the missing, send your address at once to THE ELECTRO-SILICON CO., 72 John Street, New York city, and thereby learn of the only proper method for the care of your silverware.

True Happiness.

The most eminent writers in all ages have declared that the first and greatest essential to human happiness is contentment; and it is undoubtedly true that contented persons are generally happy. But how are the great masses of people to gain this boon of contentment? Is it really attainable? We say yes, by the great majority of persons, if they will keep their blood pure and their livers from growing torpid by using Beecham's Pills, which (if your druggist does not keep them) will be mailed to you for 25 cents, by B. F. Allen Co., 365 and 367 Canal St., New York.

Olive Oil is an article of daily use in every well-appointed household. In refined cookery it is an indispensable ingredient, and by its delicate, nutty flavor, it renders salad more appetizing and nutritious.

Sunny Italy, the home of music and art, has also the honor of exporting the largest quantity of olive oil. Especially in the district of Tuscany does its manufacture attain the highest perfection. It is not to be supposed that all the oil produced there is of equal merit or excellence, but it is certain that the brand of a firm of long standing and repute affords the best guarantee of purity and genuineness.

The renowned firm of S. Rae & Co., Leghorn, Tuscany, has been known to the trade for half a century, and we need only add that if consumers make sure of getting the celebrated "Rae's Lucca Oil" they will soon satisfy themselves that it is, without exception, the finest Olive Oil in the world.

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COURT OF APPEALS.

NOAH LODGE, NO. 185, *vs.* D. GRAND LODGE NO 3.

The appellee at its annual session held January 27, 1890, passed the following amendment to its endowment law, article XII:

WIDOW AND ORPHAN ENDOWMENT FUND.

SECTION 4. Present members of the Order, or those hereafter joining between the ages of twenty-one and thirty years, to pay twelve dollars until their arrival at the age of thirty-one years, after which the contribution shall be eighteen dollars per annum.

SECTION 6. At the death of a participating member, who, at the adoption of this law, is below the age of forty-one years, or any person hereafter joining within said age, the sum of one thousand dollars shall be paid to the beneficiaries as provided for in Section II. which enactments appellant claims to be in contravention of the Constitution of the Order as then existing. This appeal did not reach the members of the Court until after the meeting of the Constitution Grand Lodge, held at Richmond, Va., June 1st, 1890, which body at said meeting passed an enactment ratifying and confirming the passage of the law against which the appellants contend. Under the action of the Constitution Grand Lodge, the members of this court hold that they are bound to dismiss this appeal. Abraham P. J. Sanger, Rothschild, Kraus, L. C. Levy, Goodhart, Peixotto J. J. concur. Exceptions are filed by appellee because the appellants failed to set out a full and complete copy of the law complained of, as is required by the Code of Procedure. The exception is sustained by Shroder J., who declines to decide the appeal therefor. Sanger, J. declines to vote, having taken part in the passage of the law. No opinion received from Leo N. Levi J. Appeal dismissed.

JOSEPH ABRAHAM,
President of the Court.

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THE MENORAH

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THE JEWISH QUESTION

THE "Wandering Jew" is not a mere myth; he is a stern reality. Not bodily and individually, but as a problem to be solved, as a subject to be discussed and argued, a spirit that refuses to be laid away. The "Jewish Question" floats about in every possible shape and form, in every country and among all classes of people. One part of the world is apparently kept in terror by the plodding Jew, who threatens to take the bread out of people's mouths and defraud them of their hard-earned shekels.

Another part is seriously disturbed lest their Christian faith might be corrupted and tainted by the people of the Old Testament. Some people pat the Jew on the back and tell him how strangely good, benevolent and honest he is in spite of Moses and the Prophets; and others again challenge him to compare notes which it is hoped would leave old Judaism in the shade. They all must talk of him, must make him the subject of disputes and differences of opinion. They cannot let him alone, allow him to work out his own destiny as best he may. This to our mind is an evidence of the backward condition of our civilization, of the tardy progress we are making in true culture. As long as people are not contented to prove the excellence and perfection of the faith that is in them by the righteousness of their own conduct and rather seek a test in the contrast with other people's faith, the height is not attained that should be the true mark of pure religion.

The conference of Israelites and Christians, regarding their "mutual relations and welfare," recently held in Chicago was certainly inspired by the best and noblest motive, by a spirit of tolerance, such as the projectors of the

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Conference could rise to, but will in our opinion lead to no practical benefit outside of the circle that entertains already the laudable feelings of mutual respect. The addresses held on that occasion were marked by great candor, by erudition and profound cogitation, and no more instructive reading for the lover of truth can be found anywhere than in the addresses of Revs. E. P. Goodwin, Dr. B. Felsenthal, Dr. E. G. Hirsch, Dr. I. H. Barrows, Joseph Stolz, Dr. J. M. Caldwell, Dr. David C. Marquis and Prof. H. M. Scott. But *cui bono?* The sincere Christian will remain a Christian, as he of right should, and the same is the case with the Jew. Nor is it necessary for the improvement of mutual relations that dogma, system and theology of Christianity and Judaism should be compared, but that the Christian and Jewish teachers of morals and ethics should labor in their respective spheres and among their own constituents that respect for each other's opinions and convictions be made a cardinal virtue.

In Germany the Jewish question is kept alive by the old well-known agitators who have hit upon the Jew as the most profitable subject for the manufacture of political capital. On the one hand, stirring up the passions of prejudice and race-hatred, on the other hand noble evidence of philanthropy and appreciation of the dangers arising from setting men against men, classes against classes and citizen against citizen. Stoecker, Koegel and Hegel are disavowed by the ruling court circles, and Heinrich Rickert and Rudolf Gneist are supported in the fight which they are making against anti-Semitism. But why bring the Jew constantly into the foreground? Answer: he is "the wandering Jew."

Benevolently or malevolently the Jew is brought into play in literature, in politics, in science, and in arts. A Jew is appointed as the accredited representative of Italy to the republic of Mexico and the news is heralded forth in Jewish and Christian press. The number of Jews sitting in the Italian parliament and the distinguished positions, which the Jews hold under the government of King Humbert is repeated again and again. *Cui bono?*

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Here is a dainty literary dish, where one would never think of finding the Jew interlarded, but he seems indispensable as an ingredient of the literary olla podrida. The Christmas edition of the *Figaro Illustré* contains a story by Ohnet, and we see how the Jew, according to the author, is regarded by the cultured Frenchman. Says one of the heroes:

There is nothing for any one but the Jews. Everything fine or good under heaven or on the face of the earth, everything which art, commerce, or industry can produce that is beautiful or exquisite, inevitably falls into their hands by the law of the highest bidder. Is there a fine picture or a perfect statue for sale? All Jewry is down on it. It is swallowed up, engulfed in the Ghetto, and seen no more. The owner of an opera box dies; at once the place hitherto filled by an aristocratic family whose title dates back to the creation of the subscription list, is occupied by one of the Tribe, recently enriched by some "boom" or "ring," with a name ending in *heim* or *er* or *mann*, handling their opera glasses even in a way which proves that not so very long ago they sold them over the counter. Is there an estate for sale, shootings to let? Who gets it? One of the Nation. And they are all Barons or Counts, unless they are Princes, created by the Pope, too! Oh, yes, Abraham, Isaac and Jacob go to Rome for their patent of nobility, and the Vicar of Christ on earth grants it —for a consideration."

This, of course, is very amusing banter, but withal there is a substratum of truth in it, and it is this unfortunate parvenuism which characterises a certain class of our coreligionists, that has supplied more food than anything else to the voracious anti-Semitic appetite. But there is another side to the picture. And this, M. Ohnet ungrudgingly admits, when he makes another of his characters reply to this sally:

"All that is pure twaddle, empty declamation imitated from the latest anti-Semitic magazine article. You are not talking like the rational and slightly sceptical Parisian that you are, but like a Wallachian squirreling illiterate, credulous, and furious over a crying debt owing to the usurers of a country town. Come now, what the devil have they done to you, these monopolisers, with *heim* or *mann* to their names? They buy your best pictures very dear, they ask you to dine and dance in houses splendid

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with lovely things; they invite you to the shootings you grudge them and put up more pheasants within shot of your barrel than you ever saw in your dreams. . . . All the money which constitutes their crime, they spend for your benefit, your comfort, your amusement, and your relief; for it is no more than justice, what do you think?—to say that their charity is inexhaustible and unprejudiced. It makes no distinction of Jew and Christian in distributing its benefactions, all who suffer, baptized or no, as may be, are equals in the measure of their generosity."

But this is all trifling in the face of the brutish handling of the unfortunate Jews by the Russian bear who buries his terrible paws into their quivering flesh. But this is best characterized in the language of Dr. Guedeman of Vienna, who was prevented from accepting the Lord Mayor's invitation to attend the meeting at the Guildhall and who writes in the *Oesterreichische Wochenschrift:*

"Christianity,—the rationalistic as well,—which for sometime past eschewed Jesus as the 'Son of God,' calls itself the religion of love and claims for itself the culture and civilization of modern times as the work of its hands. Praiseworthy the religion that can make such an assertion and happy are its confessors! They may boast of owning 'the genuine ring,' because it can pass any criticism, even that of Strauss! But what a sad illustration of that proud claim is the roaring thunderstorm which is to discharge over the heads of over five millions of human beings in holy Russia by——the SILENCE with which the entire Christendom of Europe looks for the expected spectacle! If in the circus of ancient Rome one or the other of the confessors of the faith of Christ was thrown before the wild beasts, many a hard-boiled pagan, whose heart had not yet been softened by the religion of love, might nevertheless have turned away his eyes in pity. But the millions of Christians of the present have stronger nerves. In Russia the 'genuine ring' is changed into an iron collar, by which five millions of human beings are torn from their homes, with which they are to be choked morally and economically and—the Christendom of Europe silently contemplates this circus show against which 'the torches of Nero are but the work of a dilletante. Germany is silent, Austria is silent, Italy is silent, France is silent! They say: 'The treatment of the Jews is but an

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internal affair of Russia and must not be interfered with.' Well, good enough. This at least is a decided stand. But is it a Christian stand? A stand of the religion of love? To tear the 'holy grave from the hands of the infidels the armies of the crusaders rushed toward Asia for centuries. But the millions of European Christians calmly look on as five millions of human beings are doomed to be buried alive—and utter no word. If David Frederick Strauss, would in the face of these facts propound the question 'Are you still Christians? What answer would they make ?

Russia writes a satire upon Christianity as it cannot more bitingly be written by its bitterest enemy ; it writes it upon the backs of five millions of people and takes good care by this unusually large and queer edition that it will go down for all time as the most fertile and most inventive satirist that ever made the religion of love ridiculous."

England makes an exception in this chorus of silence and though the petition agreed upon at the recent monster meeting will not be presented by the Committee appointed, it will be brought to the official notice of the Czar through the diplomatic channel. The influence of that meeting, in spite of the official disavowal of recognition will, in our opinion, have its effect, and still more potent probably will be the presentation of the minister of finance who fears a financial crisis in case the Russian Pharaoh will allow his heart to be hardened.

In this connection mention must be made of a very large and influential meeting recently held at San Francisco, at which a large annual contribution was pledged for the relief of the victims.

The "Jewish question" will never die, and in one form or another will always crop up until a higher civilization will have been reached.

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DOWRIES FOR OUR DAUGHTERS

By Rabbi Henry Berkowitz, D. D

THERE is said to be in these days, "A revolt against matrimony." Statistics indicate a falling off in number of marriages. The cry is that men can not afford to marry. All sorts of theories are propounded in public prints and in private discussions, to account for and to remedy the trouble. The latest cure for the evil is the suggestion made and discussed in recent numbers of The *North American Review*, that the European system of giving dowries to our daughters, should be instituted as a new fashion in the United States. By this means, many men who are now deterred by financial reasons, would be enabled to marry. It is claimed that the intense strain would thus be removed, which, under the competitive system now prevailing, makes the establishing of a home and the maintenance of a family so burdensome. The worry and desperation which drives so many husbands to insanity and suicide would be entirely dissipated. The wives, too, would be spared the humiliation of an abject dependence upon their husbands for every cent of money they require. Opinions are divided as to the merits of the remedy thus presented. A study of the results of this plan, as they are to be found in the various countries of Europe, and especially as set forth in a paper in the January *North American Review*, on the Dowry system in France, is enough to frighten off all true hearted Americans from so dangerous an innovation. A broader view of this subject than has been taken, is necessary for its correct solution. The trouble is that in this debate, it is tacitly accepted as an axiom, that all women *must* be brought into the marriage relation by one means or another. Not to marry is considered a calamity for a woman. Means *must* be provided at all hazards to ward off such a calamity. This is ignoring,

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absolutely, all the advance that woman has made in our times in securing her true position in life.

"All the world's a stage.
And all the men and women merely players."

says Shakespeare in "As you like It," introducing his immortal word-picture known as "The Seven Ages of Man." Strange to say, although he refers here to both men and women, he describes only man's part in the drama of life, and gives us no companionpiece depicting the part of woman. There seems to be in this a suggestion of the fact that while man's part is clearly defined, woman's is uncertain. The duties, tasks, and responsibilities of men have varied but little, if at all, at any time or in any place. There is no kind of work that a man may not engage in, nothing to which he may not aspire. Not so with woman. the scope of her endeavors and achievements has always been limited. There is no agreement among the nations upon this matter and in the changes of history we see woman, now the slave of her absolute master, man, now his divinity, the ruler of his destiny, the inspirer of chivalric deeds of matchless valor. This precarious and changeful condition of womankind has lasted into our era. There has however begun, and we are witnessing the progress of, a great revolution in sentiment in this matter. In the midst of the universal clamor for rights, woman is making herself heard. There are those who will no longer permit themselves to be set up on a pedestal to be worshiped by men, much less submit to the absolute dictatorship of male rule.

Our Jewish girls too, are beginning to inquire into the ideals that were held up before them, when they were blessed with the blessing of Sarah and Rebecca, of Rachel and Leah. The curtain of the tent has been lifted;—Rachel in passionate triumph over her sister Leah, is heard to exclaim: "I have contended with my sister, and I have prevailed." At another time Rebecca is seen within the tent in an attitude of anger and dismay, wringing her hands and pouring out to the blind and hoary patriarch, her complaints against the

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wives of Esau her son, crying: "I am weary of my life, because of the daughters of Heth."

At still another time the tent-door is lifted: we see crouching in the furthest recess the swarthy Egyptian woman, in terror clasping Ishmael, her son, to her heart, tears coursing down her cheeks as she hears her doom from the lips of Sarah, who, with haughty, regal dignity, imperiously demands: "Cast out this bondwoman and her son!" In these various attitudes are these ideals of old now seen — sister against sister, mother against daughter, the wife against the injured woman; always woman against woman in behalf of the man, be he sire or son, husband or brother. Against such ideals—whatever may be the virtues which these scenes overshadow—there is a revulsion. It is now felt that woman should never be against woman, but always for her, in love, in charity, too, for the sake of womankind. It is now felt that woman is not for man alone, but for woman as well. It is true that nature has said with unmistakable emphasis to woman: "Thou art for wifehood and for motherhood;" but in even more emphatic and more significant terms nature has said: "Woman thou art, first and last, for true womanliness, even though wifehood and motherhood should never come to be thy joy and thy trust." Not only through the limitations of sex, but even more through the endowments of sex, has nature thus defined woman's place in the world. The trouble has been that the world did not or would not heed nature's dictum. We have been asking continually, "What ought she to do?" instead of "What can she do?" We have remained wilfully blind to the fact that there are so many more things than have been allowed to her, what are naturally hers to do, because she can do them better than man can.

It is now recognized that not all girls are to marry, that not all girls can marry, and that in every era there have been thousands that did not reach this destiny, and it is clear at last that the effort to get all girls into the married state by some device or another is doomed to failure. Therefore, the question of dowries for our daughters broadens out from the

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consideration of saving and stinting in order to provide a marriage portion of dubious benefit into the question of furnishing our daughters with a dowry for life for any place or condition in life.

The first thing in the dowry of our daughters should be preparation to assume a free and independent place in the world. No girl must continue to flourish in helplessness, awaiting some hero to rescue her by carrying her off as his wife. As every son, so must every daughter be equipped to earn her own living. Let the hundreds of dollars spent on hollow accomplishments be spent on making a girl self-helpful even though she be of the wealthiest parentage. In justice to themselves, in justice to their kind, the education of our girls should hereafter be so directed that every woman may have the fullest, freest and broadest possible development of her womanly powers. First and foremost, let her be qualified to become a home-builder; but let not her equipment cease there, for she may never be mistress of her own home, and should she be, she will be all the better fitted for her tasks by the fuller development of her other capacities. I am in favor of opening all the gateways of life, all the avenues of opportunity, all the highways of activity, all the pathways of intellect, and I would urge the girls to go into these paths, and would persuade the parents to guide their daughters into them, so that our women, obeying their wise intuitions, the subtle penetrations of their best judgments, following the most powerful bent and inclination of their minds, and yielding to the right dictates of their hearts, may be able to realize their fondest ambitions for usefulness as well as for goodness. I rejoice to see that in the home, and outside of the home, women are finding and creating for themselves new occupations. Domestic drudgery is being reduced to a minimum; housekeeping is becoming more and more a matter of intelligence and skill, and less a matter of stupid servility.

Excepting in most rural and primitive conditions, the housewife finds her tasks diminished, day by day. To many of the requirements of the days of grandmothers the

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best housekeeper of the present is a stranger. Life has changed. Spinning and weaving are no longer essentials; baking and preserving have become special industries which not even the most economical housewife can out-do.

Daily more room, more time is being secured to woman from the dull dead routine of the kitchen and nursery. Our girls, except the stupidest, are capable of mastering the secrets of the household art, with time to spare and talent left for enlargement in other directions. Three hundred and forty occupations are affording independent means of livelihood to thousands of women in the United States to-day; so say the latest labor statistics. Every day some bolt is wrenched off, some bars are pulled down, and an entrance to some new occupation is being forced open for woman.

Let us then give to each daughter the dowry of an avocation in life, in addition to that of home-keeper. Should she marry, the latter will be her life's pursuit, and let her see to it that she is so fitted for her task that she will earn the money she spends as truly as her husband does; that with her efforts supplementing the husband's, marriage on a limited income will be more possible, and any humiliation in the relation of the wife to the husband, unheard of and impossible. Should she not marry, she will be blessed with resources to secure to her a happy and useful existence. Nothing is, or need be lost thereby of womanly virtue, modesty and tenderness, but much may be, and is gained by woman, of the manly virtues of courage, persistence and resoluteness. The domain of woman's self-helpfulness will widen still more, hers will become the joy of a larger, a fuller participation in life, a nobler share in its fascinating interests and ambitions when she is led out of the bondage of a narrow, empty, oft vainglorious, aimless existence and is permitted to become an independent, a useful, a happier and more womanly woman.

Let woman come into the full possibilities of her sphere as Nature has fixed it and she will lift her head above the cloud with a smile of just pride, nay with the radiance that beams from her brow she will utterly dispel the gloom that

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has hitherto enveloped her life, depressing her energies. Do you ask what cloud that is which casts a shadow over the lives of so many girls? In plain language I mean, the dread that rests upon so many of them lest they may never be asked in marriage, fear lest they may remain for life a burden to others. Do you pretend that no such cloud hovers over and darkens many American homes? Oh! you cannot deceive your daughters; they see the frown on father's brow, they read the troubled look on mother's face, they hear the unguarded expressions which fall from careless lips. Into the secrecy of their chambers many fair daughters flee to hide their tears. There are some homes in which reproaches are spoken, if not in plain words, yet in the plain acts and looks of parents, parents thoughtless, blunted in their finer feelings, false to the earlier, tenderer years of "childward care." These reproaches blast many a girl's beauty, embitter her soul and blight her life. Shame! shame! upon the sentiment which decrees it to be a calamity if a daughter fail to marry, which causes the dread of that calamity to haunt her by day and by night. Oh to what heartless deeds does not this false sentiment lead! Through the weary watches of the night there is planning and bargaining; a daughter is to be sold. What is the price to be paid?

Matches are made for money, for social position, for any real or fancied advantage. Rather than endure spinster-hood marriage at any price, marriage on any pretext. It is a crime against the laws of God and man for any parent to require, or any daughter to consent to marriage for any but the one wise and holy reason for which marriage should ever be consecrated, and that is for the pure and undying devotion of two hearts drawn together and held together by the divine affinities of love. It is a crime against God and man for fathers and mothers, brothers and sisters by their reproaches, or through any other measures, to coerce a girl into marriage. Yet these crimes will continue to be committed as long as girls are brought up with the one-sided preparation for life which sets up marriage as the sole possibility for woman. Let us then

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give our daughters as a first essential, the dowry of a larger and truer equipment for life.

In the second place, and as an additional requirement under the altered conditions of woman's place in the world, the dowries for our daughters must be an even stronger development of their womanly traits than ever was called for in the past.

In every store and office, in all the resorts of industry in which but a few years ago a woman's entrance created something of a sensation, often of consternation, women are now habitually present.

We cannot, we must not close our eyes to the dangers of this new condition of affairs. While no opportunity should be closed for woman and she must therefore mingle more freely with men than in the past, when she was always protected within the sacred precincts of the home, yet *never* should there be any masculine affectation on the part of woman. Woman should not become manlike. What is beauty in one is blemish in the other. A manish woman is as loathsome as a womanish man.

> "Woman is not undeveloped man,
> But diverse; could we make her as man
> Sweet love were slain; his dearest bond is this;
> Not like to like, but like in difference.
> Yet in the long years liker must they grow,
> The man be more of woman, she of man;
> He gain in sweetness and in moral height,
> Nor lose the wresting thews that throw the world;
> She mental breadth, nor fail in childward care
> Nor lose the childlike in the larger mind;
> Till at last she set herself to man
> Like perfect music unto noble words."

All the offices of gentleness, mildness, sympathy, tenderness, confidence, devotion trust and love are woman's more than they are or ever can be man's. By those subtle qualities which we term womanly tact and grace, it is in woman's power to infuse her spirit into every place she enters, into everything that she does. She may draw the latent good

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from every source, and stimulate to betterment, gently as the sunbeam draws the dew from the flowers, sweetly as the breeze wafts their fragrance over the fields.

To strengthen in our daughters this magic quality is the second equipment in the dowry we are to give them. Vividly impress, make them unceasingly conscious of that duty to their own highest womanliness, impel them to think of and strive always, be it as sisters, daughters, wives, associates or friends in their various parts in the drama of life, to so use their womanly strength as to make the men with whom they are brought into contact more manly, more refined, more considerate, more noble than apart from woman's active influence they would ever be.

The third, the highest and best part of the dowry for our daughters in these days should be a sincere religious training.

Woman's physical inferiority gives her a moral and spiritual superiority over man. Hers is the intenser nature, the tenderer susceptibility. Mother's love is divine. Next to God's love has the prophet placed it: "Can a woman forget the child of her bosom? Yea, should she even forget yet will not I forget thee." Is. xliv, 15.

The sublime power which in motherhood becomes absolute and holds the sceptre over the future manhood and womanhood of the race may already be a controlling influence over the household in wifehood and even in maidenhood and early girlhood, a manifest source of strength.

Religion is native to the true woman's heart. Through it she becomes the true educator of the race. As is the delicate gloss upon the petal, so is the tenderer superior beauty of woman's religiousness.

Where the woman knows not how to pray, the child will never lisp its infant prayer, the son will most often grow up to be coarse and vicious. and the daughter vulgar and debased. Do we neglect this part of our daughter's training, it is at the peril of their future, and the future of their race With the dowry of a pure, devout, religious heart, our daughters will stand forth in beauty and in strength, as the

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Psalmist says, in his exalted phrase: "Like the hewn corner stones, fashioned after the sculptured columns of a palace."

Given such dowries for our daughters, and there can be no doubt that the revolt against matrimony would cease. There would be altogether a franker and truer relationship between men and women. Woman would no longer be turned against woman on account of the man. Home would be happier, girlhood sweeter, womanhood nobler. No longer driven to seek in the marriage market their sole source of existence, the girls and their parents would speedily abandon the thousand and one schemes and devices now used for inducing men to marry. On the other hand, to marry would not hereafter mean for a man to assume the care of a beloved, but helpless creature, but rather to win a companion eager and capable of being useful, and by her thrift, economy and intelligent management, proving a true helpmeet. He will see no such deadly terror of insanity and suicide, as is said to bar the threshold of wedded bliss. Then would we have less artificiality in society, a sincerer and more affectionate home life, more manly men and more womanly women.

THE "RŒSELE"*

By Nathan Samuely.

DO you know, dear reader, what a "Rœsele" is? Of course not, but if you should happen to pass the Feast of Weeks in any small town of Galicia, your attention would be at once attracted by numberless small sketches, colored and uncolored, exhibited at nearly every window. These sketches represent localities and scenes from the holy land; a miniature forest of the Lebanon, the lily of Sharon, a smoking mount—Mount Sinai—and the like. If you ask, then, the first boy whom you happen to run across what these little pictures signify, he will certainly look at you with an

* Adapted from the German in the *Jüdisches Familienblatt*.

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air of great surprise and answer: "How, are you a child of Israel, and do not know what these pictures mean? They are 'Rœselech,' which in times past adorned the windows of our parents and sires on the Feast of Weeks, and a 'Rœsele' —who does not know what it is?—A 'Rœsele' is a 'Rœsele.'"

Such a "Rœsele' lies between the leaves of my prayer-book these many years—of course very much faded, color-worn and greatly dilapidated by the tooth of time, but yet sufficiently recognizable to know that it was at one time a "Rœsele."

He that painted it, many years ago, who was then yet a boy, would certainly no longer remember anything about it, but it often comes to my mind, and especially to-day, after having read an item in the papers, which has some connection with this "Rœsele," and might even be considered a continuation of it. That item read: "The celebrated historical painter, Arthur Liebgott, who exhibited in this city his latest picture, received the first premium."

But how such a little "Rœsele" can lift one from the lowest rung of the ladder to the most sunny height of fortune! Had it not been for this "Rœsele," our Arthur Liebgott would have remained to this day the black Ahrele, would probably be to-day a ward of some charitable hospice, or a tramp, and the last of all would he have been mentioned in an European Journal as a well known painter of wide reputation!

But how did it happen that black Ahrele painted such charming "Rœselech" then? You might as well ask the bee, who taught her to produce the honey, or the birds who was their teacher in the artistic construction of their nests or how the trees came to decorate themselves each spring with leaves and blossoms, or the flowers who was their master in the selection of colors, or who gave the larks instruction in warbling their bewitching melodies. The same Power that urges and compels these to work, to bloom, to exhale the delightful perfume, and to fill the air with song, urged and compelled black Ahrele to paint his "Rœselech." He could not have learned from his father, who was but a poor mender

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of clothes, nor from his grandfather. who passed his days in the study attached to the Synagogue; possible though that this power was hereditary from his great grandfather, but he was not favored by fortune as well as his great grandchild was, so that the divine spark in him became dim and finally was extinguished altogether, so that posterity never had any knowledge of it.

But black Ahrele had a hard fight of it, had to suffer much before chance brought so happy a turn in his life, because against that power within that urged and compelled him arose another, which tried hard to crush it and stamp it out of existence. That antagonist was no other than his *Melamed*, his teacher, a small, bony man, with wild rolling eyes, and iron fists, of which black Ahrele was daily made to feel the strength, so that his limbs were often in danger of breaking.

"Wait!" hissed the enraged manikin, as he caught him once, during a lecture from the Talmud, cast a sly glance upon a paper which he held upon his lap, and upon which were traced several figures. "Wait, I will draw you something with this here!" and down came the pipe stem upon the back of the unfortunate Ahrele. "And now go on with the lesson!" continued the tyrant in his sing-song mode: "An egg that was laid on a Friday!"

"An egg that was laid on a Friday!" repeated black Ahrele in a whining voice, and cursed in his heart the fatal egg to the tenth generation, the egg that had come into the world on a Friday and become the cause of so much suffering and pain. However, after a few moments our Ahrele had forgotten the enraged *Melamed* (teacher) with his pipe stem, and only remembered the chicken and her egg, and he drew upon the paper, which he had again secured, a sitting hen, with flying feathers and spreading wings in the act of laying an egg.

At home the parents had their trouble also with black Ahrele; day and night nothing but scratching, and covering table, bench and walls with ink spots that not a spot was left untouched or clean. That cannot be driven out of him any

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more; neither words nor whipping will have an effect! What will become of the boy? If he only had a liking for wood-carving, writing, sewing, building, the hope might be left to see him develop into a carpenter, tailor, book-keeper or builder—at least some accomplishment by which the daily bread can be earned, but such a smearing as that, what is it good for, of what use is it? It is true the boy paints rats so lifelike and true that one expects to see them run away every moment, but are there not rats enough running around that one needs to paint them on the wall? He also paints trees just as they can be seen in the woods, but have we not enough trees that we must put some on the paper? The genuine tree, at least, furnishes wood for the stove, but such a painted tree, what is it good for? It is a great misfortune.

It happened that the teacher opened the volume of Ahrele, and he stared so wildly that all the boys were seized with the irresistible desire to find out what the cause of the Rabbi's surprise was. They crowded around the teacher, and what did they see? On the inside of the cover there was the picture of the rabbi, with lifelike fidelity. but, at the same time, with such a grotesque and comical expression that all of them had to burst out in an uproar of hilarity. The picture exhibited the rabbi in the act of rushing with his pipe stem upon one of the boys, frothing at the mouth, the ends of his black side curls and of his beard standing up as if ready to fly away with him; just then his skullcap flies off and discloses upon his pate a blooming secret, which he had hoped to hide forever. The uproarious laughter which we burst into at the comical sight made the rabbi still more angry, so that he rushed upon us like an infuriated bear and belabored our backs unmercifully with his pipe-stem. The black Ahrele, however, the cause of all this scandal, he beat black and blue, crying all the time with his screeching voice: "Wait, only wait, and I'll drive that inky devil out of you, you dog, you."

But he did not succeed, after all, with his driving out proceedings, which no one has to regret, and least of all, black Ahrele. An untoward accident brought about a for-

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tunate change in his life. That accident was known in the place as the crazy count.

The crazy count was the town scourge and benefactor in one person; with equal liberality he dealt cuffs, punches and charity. He was known as a very eccentric man, and, in reality, his benefactions were not free of a comical admixture. He stood, as it were, humanity upon its head and delighted to look at it dangling in the air. But in the upside down position his humanity did not cease to be humane. To give the reader an idea of this queer character, I will relate a few episodes of his life.

One day passing through the Jewish quarter, he saw a poor glazier who stopped at every house to see if his services were needed by which he would gain a few pennies. Our count was moved with pity at the sight of the old man.

"Ah! there, glass-put-in," he said to him, "have you made some money to-day?"

"Not a penny, most gracious count," was the decided answer, at the same time uncovering his head deferentially.

"Then come to the wine tavern, to N's, at the latest in an hour from now, where you will meet me, but bring with you as many panes of glass as you and your assistant can carry, because I will have a great deal of work for you: do you understand me?"

The glazier understood, and an hour later he made his appearance at the tavern, followed by his assistant, both of them loaded with panes of window glass of all sizes.

"Where do you command me, my lord?" he inquired of the count, who was already there waiting for him.

"Right here where you are."

"Here?" repeated the glazier in an astounded mien, looking around the room, "there is not a single window pane missing."

"But you and your wife and your children are missing the bread, and there are bound to be window panes missing. Do you understand?"

And the glazier understood again, because the count lifted up his heavy cane and struck against a pane that it

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shivered into a thousand pieces, and from there he went to every window and broke the glass, as also the glasses in the bureaus and closets.

"Don't you see now," said the count, bursting out in a loud laugh, "do you see now how we can find relief. Go to work now, glazier, and be quick about it."

The glazier used up all the glass plates which he had brought with him, because when he was done putting in fresh glass, and his stock was not yet exhausted, the count went to work again in his destructive, charitable way, until the glazier had not one plate of glass left.

"Now," said the count, when the glazier was done, throwing him a purse containing thirty florins, "go and feed your boys."

Another time he rode upon his white mare around the market place, and there he saw a poor old Jewish woman, parched and shrivelled, offer her earthen wares, her pots, kettles and cups, with a husky, dried-up voice, but not a customer would patronize her. Again compassion seized him, and swinging his riding-whip, his horse with a jump was in the midst of the pots and plates, that not a piece was left whole. The poor Jewess opened her mouth wide in the act of crying out, but quickly changed her exclamation of fright into a joyous expression of gratitude of "Thank you, my gracious lord!" because before she had time to utter a cry or a curse a bank note for a large amount flew to her feet, ten times the value of her wares.

Why the Count had chosen this queer way of distributing his benefits, could only be answered with: "Because he is the crazy Count!" He himself, though, had assigned another motive for it. "My motto is," he always said, when his method was under discussion, "Live and let live! I desire to help the poor and needy, but I want to live also and have my fun, and when pots and window-panes fly around in pieces, I find pleasure in it. At the same time do I want the people to earn their money, and not beg for it. Altogether my mania of destructiveness is a benefit to many, to the manufacturer, the mechanic and the glazier. That would

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be a nice how-do-you do, if nobody should be found who would break the window-panes. In that case the factories would have to stop! And what would the great number of glass-blowers do? Such is the way of life, it is the business of some to destroy and of others to make, and in this way things are equalized?"

It was this crazy Count who was destined by Providence to put our black Ahrele upon his legs.

It was on a fine day of the Feast of Weeks. All Jewish houses were decorated, as usual, with the smiling boughs and wreaths from forest and meadow, and in the windows appeared the most beautiful "Rœselech." The rich rivalled with each other in the exhibition of the most artistic "Rœselech." Mendele Schimmer, the well-known *parvenu* of the town, outdid them all, he hung out a thousand florin bank-note, as if he wanted to say: "These are the sort of 'Rœselechs' which I fling to the breeze." The poor cloth-patcher, the father of black Ahrele, of course could not dispose of such "Rœselech" as Mendel Schimmer did, and he therefore said to his son: "the whole year through your smearing gives us pain and grief, let us have some use of your art—hang out some of your paintings."

Ahrele was not to be told twice, and he decorated the low-sunk windows of the little house with the most beautiful sketches of his. Need I mention that not one of the large crowd paid the slightest attention to the "Rœselech" of black Ahrele, while the masses thronged before Mendel Schimmer's where the bank-notes were exhibited in the windows? But there was one who stood still before the small house of the poor tailor and looked admiringly at the sketches—and that one was the crazy Count. Leaning upon the arm of a friend, he passed as usual slowly and trippingly through the Jewish quarters, casting a glance here and there. "What a picture gallery are my Jews exhibiting!" he said, laughingly, but the anger rose to his throat when he looked in the windows of Mendele Schimmer.

"Will you pack up your rot, you scapegrace, you," he exclaimed in a harsh, loud voice, and threateningly lifted his

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heavy cane, so that poor Schimmer, trembling all over, packed up his bank-notes, and quickly disappeared from the window. Different it was before the window of the poor tailor. He seemed to be riveted to his place. "Why, look here," he said to his companion, "how does the Jew come by these pictures? By God, they show talent, decided talent, of course unripe yet, but great natural genius! Thunder and lightning! what a rosebush, and that smoking mountain! I am willing to bet that the fellow who painted these had the soul of an artist in him. I must see into this." And thus saying, he stooped down and stepped through the low door into the room of the poor tailor. At his sight the youngsters that had been romping around, flew into consternation; the tailor grew red all over his face with surprise. He tore down his cap, and made a number of servile bows, so that he stood there like a living *perpetuum mobile*. His wife ran from one corner of the room to the other, not knowing what to begin, and the children slipped out of the room like scared mice into their holes.

"Chayim, Moshe, Feiwish, or what your name might be, said the Count in his most winning way to the tailor, "tell me who the fellow is that painted these things in your window.

The tailor scratched his head in embarrassment; he did not know whether it was best to tell the truth, or deny—at last he ejaculated timidly:

"My boy, most gracious Count!'

"Your boy? Let me see him, that boy !"

The tailor soon dragged black Ahrele in and presented him to the Count.

"This is my boy!" he said.

"Tell me, boy," said the Count in his usual harsh way, "have you painted these things or not?"

Black Ahrele, who thought that there was another whipping in store for him, cowed down and stammered in a whining voice: "I will not do it any more."

" Whether you will or not was not my question—but I want to know whether you painted these things?"

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"Yes, I have," groaned the repentant Ahrele, "but will not do so any more."

"Just the contrary," said the Count, speaking in a friendly voice and patting the boy encouragingly on his back, "now you will do it in good earnest—but tell me, how come you to paint these things?"

"How did I come to it?' retorted the boy with another question, and evidently taking courage, "I see and copy."

"That is all right, my boy! But who awoke this sense in you? From whom have you learned it?"

"From whom should I learn? Have I not eyes myself?"

"That boy has eyes himself," smilingly nodded the Count to his companion, "as if eyes were enough to be able to paint so; but tell me," he turned again to Ahrele. "who has induced you to paint these things?"

"Do I know?" replied Ahrele, "I always had great pleasure in looking at the sky, to look at the trees and other things that are beautiful in the world, that I said to myself I will try and recreate them on paper."

"RECREATE!" repeated the Count, "that is the right word, my boy! But tell me, how, for instance, did you know to shade that half-opened rosebud so delicately as to bring out every newly opening leaflet?"

Black Ahrele looked at the Count while he spoke, with an air of astonishment; he did not understand a single word. Finally he replied: "I do not understand you. What do you say? 'Shade?' I have no shade. How can I paint shade? I do not understand you."

"I see that you do not understand me; but look here, this here is called shade in painting and with it depression and relief is produced in the picture, which is traced upon an even paper, so that the impression is made upon the eye, as if there were a sunken space. Do you understand me now?"

"Of all this I know nothing," asserted Ahrele. "I only know that I painted a rose, and that I had to paint it the way I did."

"Had to," repeated the Count to his companion, "here we have the true genius; it produces unconsciously, like

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nature itself, nature plans not and reasons not, but is compelled to. If to such natural endowment art and knowledge, training and tuition, as it were, are added—what could he accomplish. We have here a rough brilliant, which needs polishing," and turning to Ahrele, he added, " what think you, my boy, if you were to receive instruction in painting? The way you draw with ink is not the right way. You would be taught to mix colors, to paint for instance the sunrise, the blue sky, the trees in full bloom, and in shedding their leaves. You could also recreate, as you call it, whole landscapes, wooded mountains, running brooks, fields covered with the ripening stalks, slowly moving to the rhythm of the wind, and above them in the azure-blue, the rising dawn. Would you like to learn all that?"

The eyes of black Ahrele shone with a wondrous glow during the words of the Count.

"Oh! oh! Would I like to learn all that? Would I? Would I?" he ejaculated with touching pathos.

[To be Concluded.]

THE CHEMISTRY OF WHAT WE EAT

By Prof. Henry A. Mott, Ph. D., LL. D.

I.—Eggs.

As the egg contains in connection with the shell all ingredients necessary for the development of the young animal, it is looked upon more or less as a typical food—the real typical food being milk. During the process of incubation, the shell of the egg is gradually absorbed by the process of growth until it becomes as thin as a sheet of paper. The shell is composed of carbonate of lime and is penetrated by numerous minute pores which permit the air to pass through to the young animal in the process of hatching.

All eggs whether from bird or reptile, when fresh furnish food for a hungry man. The flavor of the eggs differs with

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their source and is considerably influenced by the character of food eaten by the animal. The large egg of the sea-gull is much stronger than that of the duck, and both of these than that of the common fowl or plover. The egg of the turtle is often eaten with relish. The egg of the hen is, however, most universally used as food.

The weight of the ordinary fowl's egg is from one and one half to two ounces, whilst that of the duck is from two to three ounces, of the sea-gull and turkey from three to four ounces and of the goose from four to six ounces.

All eggs have a similarity of composition—they consist of a shell, inclosing a white portion consisting of nearly pure albumen and water, and a yelk consisting of albumen, oils, sulphur and water.

An egg weighing one and three-quarter ounces consists of 120 grains of carbon and 17 3-4 grains of nitrogen or 15.25 per cent. of carbon and 2 per cent. of nitrogen.

The following analysis of a hen's egg by Lawes & Gilbert sets forth its composition:

Fresh weight . .	1.8 ounces
Dry . .	0.45 "
Fat . . .	0.198 "
Mineral matter	0.025 "
Nitrogen . .	0.036 "
Carbon . .	0.275 "

Or in per cent.,

Water . . .	70 per cent.
Dry matter . .	30. "
	100
Dry fat . . .	11.00 "
Albuminoids .	17.60 "
Mineral matter . .	1.40 "
	30.00 "
Nitrogen . . .	2.00 "
Carbon . .	17.52 "
Or carbon and nitrogen reckoned as carbon	20.56 "

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The shell of the egg weighs about 100 grains, so that an egg consists of:

Shell, 10 parts		Carbonate of lime.
Yelk, 30 parts	Nitrogenous matter	16.00 per cent.
	Fatty matter	30 70 "
	Saline "	1.30 "
	Water	52.00 "
		100.00 per cent.
White, 60 parts	Nitrogenous matter	20.40 "
	Fatty matter	—— "
	Saline "	1.60 "
	Water	78.00 "
Total, 100 parts		100.00 per cent.

The yelk of the egg not containing as much water as the white, is a kind of yellow emulsion. The fatty matter existing emulsified in the albuminous portion and is held in suspension, the albuminous portion is called *Vitelline* as it constitutes a slight modification of the white of the egg. The albumen in the white exists in a dissolved state inclosed within very thin-walled cells.

The yelk is inclosed in a membrane or bag. Being lighter than the white, it floats to that portion of the egg which is uppermost, but is kept in position between the two extremities by two processes of inspissated albumen, called chalazae, which pass and are attached one to either end of the egg.

Fresh eggs are readily distinguished from stale ones by their translucency when held up to the light, and it is on this principle that egg-testers have been founded. A fresh egg will sink in a solution of ten per cent. of salt in water, a stale egg will swim, whilst a bad egg will float in pure water. By this simple test a fresh egg can be readily distinguished.

When a fresh egg is plunged into a considerable amount of boiling water it is very apt to break, owing to the sudden expansion of its contents. A stale egg is not so apt to break in this way on account of the air which has replaced the evaporated fluid admitting easily of compression.

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The Egg as a Food.

The egg contains about the same amount of water as butcher's meat, amounting, as the analysis shows, to about three quarters of its whole weight; it contains however, more fat than beef and in this respect is only equalled by pork and eels in the common kinds of foods. The albumen or white of the egg alone is very constipating, but when eaten in connection with fat this tendency is counteracted.

The egg is very deficient in carbonaceous matter, for calculated as starch, it is only in the proportion of 175 to 1 of nitrogenous. Eggs therefore consort always with oil in salads and with all kinds of farinaceous matters in puddings.

The oil in the yelk is separated in Russia and used for medicinal purposes; it was also used for the painter's art before the discovery of oil colors. Fresh eggs are eaten by invalids without first being cooked, and in this condition they are very readily digested, and often when all other food refuses to stay on the stomach, a raw egg will be digested and supply a great deal of nutriment. When taken raw the contents of the egg is either sucked out of the shell through a small hole or drank after breaking the egg into a glass.

Invalids sometimes only eat the yelk of the egg on account of its flavor and digestibility.

In most all culinary preparations it is customary to separate the white from the yelk and use them separately.

Eggs are often taken raw in drinks, such as sherry-flip or cider-flip. By this means they are rendered more agreeable to the palate as also more digestible.

Eggs should not be used with milk unless in a cooked form, as in puddings, for it is doubtful if raw eggs and milk are not better fitted to hinder than to promote digestion.

There are numerous ways of cooking as well as serving eggs. It will hardly be necessary to consider them all, and the more common methods will be touched upon only.

Boiled Eggs—Eggs are boiled in water for varying lengths of time according to the taste of the consumer; they are not,

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however, equally digestible. A soft boiled egg digesting very readily, whilst a hard boiled egg requires as much time to digest as mutton, that is to say, about three to four hours.

The proper way to boil eggs is to put them in cold water in a tin vessel which is surrounded by water in another larger vessel. When the water has boiled in the outer vessel from six to seven minutes, the eggs are sufficiently cooked. The white of the egg should be soft and flaky and not entirely homogeneous by the consolidation of the albumen. Eggs cooked in this manner digest readily in comparison to hard boiled eggs. *Poached* eggs are quite digestible and present a pleasant method of consuming them.

The *Omelet* is a very common way of serving eggs, but if the egg is not sufficiently beaten before it is mixed with milk to be cooked by dry heat, it is heavy and more or less indigestible. A light omelet is however digestible. *Shirred* eggs or eggs cooked in small pottery dishes, which have been previously heated, before the egg is added, and then further cooked, form a very pleasant dish, provided sufficient butter, pepper and salt have been introduced in the dish before adding the eggs.

The egg therefore in its compact stage and in connection with the nutriment it contains, is a very valuable article of food. To keep eggs any length of time, the pores in the shell must be closed so as to prevent air from entering. This is accomplished by keeping eggs in lard or in an envelope of paraffine. They are more commonly kept in bulk by placing them in lime or lime-water in a dark room; the principal objection to this is, that the shells become brittle, which renders them difficult of transportation, and they often break in the process of boiling. Still, this is the method usually adopted.

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RECOLLECTIONS OF THE HEBREW HERMIT *

By Heinrich Byron

Covering the Eyes with the Hands.

I ONCE asked my mother why, after lighting the Sabbath-lights, she covered her eyes with her hands. She took me on her lap, and said:

"It was on the day when God created the first human pair; the newly-made sun appeared in all its brilliancy; suddenly the heavens became clouded, a gleam of lightning flashed from above, struck downward into a tree, and soon the whole woods were aflame. The first woman, faint-hearted as we, her daughters, all are, covered her eyes with her hands to shut out the sight of the destruction, and said to her Creator:

"'O, why sendest Thou the destroyer upon Thy beautiful and peaceful earth!'

"But soon the clouds rolled away, and the new sun shone forth with all its splendor, while the earth remained still in flames. But as the sun inclined toward the West, then disappeared entirely, and the darkness of night gradually came upon the earth, the first woman, led by the firm hand of the first man, ventured to approach, little by little, the lighting and warming flames—and at last she was constrained to ask herself what she should have done in the darkness without this light—it would have been so lonely. By the next morning the flames had burned themselves out, but the first pair had become acquainted with fire and with its beneficent power, and when at the close of this and the following days the darkness of night came upon the earth, they themselves lighted fire that they might enjoy its light.

"'Thou hast given me quickly, O Creator! an answer to my question,' then said the first woman; 'Thou seest far, but we humans are short-sighted; our eyes do not see far, even when we do not cover them with our hands. Forgive

* Written for The Menorah, and translated from his German manuscript by Herbert E. Jenness.

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me, bountiful God! Hereafter whenever I light the beneficent fire will I cover my eyes with my hands in remembrance of my faintness of heart, and of Thy goodness.

"That was the first human prayer.

"We, her daughters, do the same after her, and this on Friday evening, for thou knowest, my child, that man was created on the sixth day."

The Child's Sacrifice.

At the head of our holy days is one, the day of atonement, on which we seek to reconcile ourselves with God. Among the many things which are prohibited to us on that day is the carrying of any articles about our bodies.

Once, when I was about six years old, as I was following my father and an elder brother to the house of God on a day of atonement, I suddenly perceived, to my horror, that I had forgotten to empty my pocket. I stood still on the spot and allowed my father and brother to proceed, which they did without noticing my absence, occupied as they were with their devotional thoughts. Then I looked through my pocket, and—oh woe;—there was my little purse containing all my savings, my knife, mounted in mother-of-pearl, that I prized most highly, and my little rooster, covered with real feathers, which looked so life-like that, were he not so fairy-small, one could almost have listened for him to crow;—and all those things, my collective worldly goods, I must throw away! for with them I dared not go a step farther. That I was resolved to offer the articles to God I did not doubt for an instant; but oh, how hard it was for me to part with the dear things!

Near the place where I stood as if rooted, was a dilapidated and deserted hut; into this I threw all my possessions and proceeded on my way to God's house with a spark of hope that I should find them on my return at night from the sacred temple.

Ah, how e y begins the struggle between the good and the evil powers . r the possession of the human soul! Even about the heart of the child the fierce conflicting forces rage.

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At first I felt bitter grief at the great loss that I had suffered: then the thought of the sacrifice that I had made produced a softening, healing effect upon me until the ever-increasing joy which springs from all real sacrifices, left no more room within me for regrets. Then I began to praise God that he had deemed me, a child, worthy of making an offering. But now a keen pain seized me, sharper beyond compare than the first, for suddenly the doubt dawned upon me. "Has God really accepted my offering? It is true I made it without hesitation, but had not my heart bled instead of rejoicing? Had not the hope consoled me that perhaps the offering might be returned to me?" I had heard the relation in the holy writing concerning the offerings of the first two children of man, and I asked myself, "Was not the offering of the elder of these two brothers rejected because his feelings in making it were, like mine, not quite pure?" There stood my elder brother near me in the house of God and prayed, so fervently! "Should the natures of us two brothers," I asked myself, "be such that, both offering, God should accept that of the elder and reject the other?"

Oh, the grief that now burned within me at the thought: "Perhaps God sought to prove me, and has not found me worthy. He required a sacrifice of me, and I have not made it in the right spirit!"

I now arranged in my mind that if after the feast I should not find my goods it should be a sign that my offering had been accepted; but if I should find them again I must know thereby that it was despised.

Immediately after the loss I had thought: "What suffering I must undergo during the feast, trembling between the hope of finding my things and the fear of losing them!" But what was that pain compared to this which now rent my heart, now that the hope had changed to fear and the fear to hope? At last this day, although it appeared a long one to me, passed away, as all things must sometime pass, and I hastened to the place of sacrifice. I found nothing there, the offering had been accepted!

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Once more I stood for some moments as if fixed to the spot, but how different were now my thoughts and emotions! The place had become sacred, an altar had arisen there; God had looked thereon well pleased, and I stood there and prayed, with a thankful heart.

Yea, verily! this memorable day of atonement was really such for me; for I believed deeply and sincerely that even if there had mayhap, heretofore anything come between my childish heart and God, on this day he had become fully reconciled with me.

Editorial Notes

THE Jewish Alliance of America, an organization recently formed in the city of Philadelphia, for the purpose of "aiding and advising upon the best means of effectively aiding our unhappy fellow-believers, who flee from a land of darkness as darkness itself," has called a meeting of the representatives of the various branches and Jewish organizations to meet at Philadelphia, on Sunday, the 15th day of February, at 10 A. M., at the rooms of the Young Men's Hebrew Association. It is hoped and expected that every Jewish organization and congregation will be represented. The temporary officers of the Central Consistory are: Dr. Chas. D. Spivak, President; Moses Klein, Vice-President; Bernard Harris, Secretary; Dr. Sabato Morais, Treasurer; Dr. Solomon Solis-Cohen, Dr. M. Jastrow, Jr., Dr. D. A. Rosenthal, Rev. N. Mosessohn, Joseph Fels, Louis E. Levy, Charles Hoffman, A. B. Cohn, N. Grayev, George Spiro, Gutman Klein, L. Glickman, Nathan B. Weiss, Simon Rabinowitz, Sol. Goldstein.

Work of the Independent Order of B'ne B'rith in Germany.—With the growth of years the aims and purposes of the Order B'ne B'rith are not only better understood, but are brought out luminously in the practical application of its principles. The benefits derived from co-operation in advancing the intellectual and moral interests of Jewry are more clearly understood, and the ways are found to test them and apply them. The need of such union has

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long been felt in Germany, and a tentative but weak effort in that direction was made by the organization of the *Gemeindebund*. But this had only reference to the religious affairs of the community, and in defence against attacks. Otherwise there is no harmonious co-operation. The participation of the individuals in the support of public Jewish institutions is enforced by the state in the imposition of a tax for the benefit of the congregation, but the individual takes but a slight interest in the prosperity of the institution. The difference in religious views which divides the congregations, still forms a chasm that keeps the people apart, and the indifference which keeps the young people out of the house of worship, deadens their interest in all affairs that call for the united efforts of all the people. The Order of B'ne B'rith has awakened a new impulse, has fanned into life the slumbering sentiment which has animated the Jew in taking part in advance of the public welfare. It has aroused thought in circles that were dead to the cry of religious need, and brought an army of workers from ranks that were apathetic and indifferent before. The Jews in Germany are waking up to the fact that their division in dogmatic views need not keep them apart in the work for advancing the common interest; and like the Jew in America, fifty years ago they learned the lesson of co-operation on the neutral ground of the B'ne B'rith Lodge room, they profited by our history, our success, and the promulgation of our principles.

Evidence of what is here stated is found in the labors accomplished by the delegates of the lodges of Western Germany, at a conference held last summer in Frankfurt-on-Main, and now made public in a printed report.

It will be interesting to our lodges to learn the result of their deliberations embodied in a series of resolutions, and many a useful hint may be found there that could be applied here in supplying our own work with renewed and enhanced interest. The following are the resolutions:

I. The Conference looks upon the social and moral elevation of the Jews as one of the chief objects of every lodge, and therefore considers it the duty of every lodge to labor more zealously and according to the special field for the accomplishment of that task.

In the argument advanced for the adoption of this resolution the Conference dwells upon the fact that an organization so widely diffused must have a far greater object than the practice of charity. Especially at this present period when hatred and prejudice against

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the Jews are stirred up anew, our Order, which dares not take part in any partisan strife must assume the obligation of spreading the higher mission of Judaism amongst its own confessors. Education of the children, the selection of a fitting vocation, assistance for those who lack the means of practising their profession successfully, and relentless war against dishonesty and indolence should constitute part of the programme of every lodge.

II. As a means of advancing the social interests of the Jews, the Conference recommends introduction of manual training in boys' schools.

In the argument that follows the progress is noted which in modern time has made the school room the fountain not only of all theoretical knowledge, but also the training ground for developing the rich practical faculties dormant in the child We Jews especially should take an active part in this movement. Because if we desire to show the fallacy of the reproaches hurled against us, that the Jews do not furnish their proportionate share to the productive, national storehouse if we wish to decrease the commercial and professional proletariat, we must awaken in our children the love and genius for manual artificing. Rheinland Lodge has appointed, more than two years ago a committee for manual instruction and has instituted in the Jewish elementary public school a branch for instruction in wood-carving and articles made of card-board, and the result has been very satisfactory. The lodge sent a young man to the Leipzig College to have him educated as a competent teacher for them.

The Conference, therefore, recommends to the lodges to encourage Jewish children in taking instruction in manual arts, and where technical schools do not exist as yet, to institute movements for the establishment of such. We learn also from the report that societies for the encouragement of manual training and the pursuit of the mechanical arts amongst Jews exist in different parts of Germany—in Frankfurt, Berlin and Dusseldorf, societies for diffusing mechanical pursuits among Jews, also similar organizations in Beuthen, Breslau, Dresden, Hamburg, Hanover, Gleiwitz, etc.

III. Lodges should make it their special aim to help mechanics in the pursuit of their trade, to encourage them and to assist young master mechanics in establishing shops.

IV. Lodges should be requested to establish labor and employment bureaus.

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The lodge established at Frankfurt, it appears, made a beginning in this direction some time ago, and several hundred workmen, who were in vain looking for employment, and would have had to resort to the solicitation of alms, have found thereby remunerative work. The lodge, it appears, has a standing committee for that purpose, consisting of ten members; the committee elects its own officers and meets at least once a week.

V. The Grand Lodge shall be requested to amend the laws of the District so that a portion of the dues paid into the Widow and Orphan Fund may be applied for the advancement of social interests.

It appears that very few applications have thus far been made for the assistance of widows and orphans, a only the famil es of members who are left in destitute condition are helped.

VI. The Grand Lodge and each subordinate lodge is requested to labor zealously for the institution of new lodges in smaller places, "who will coöperate with us in elevating the character and condition of our coreligionists in the manner indicated by the Conference."

We thus see that the Conference at which only the lodges located in Western Germany participated has realized the power for good, "in the highest interest of humanity," lodged in the Order. The example will, no doubt, be followed by the lodges situated in other parts of Germany. We can profit by the lesson imparted. We have a problem of our own, the problem of helping and assisting in an educational way the emigrants that flock to our shores from Russia and Poland. Technical training is one of the means to solve the great problem of making the emigrants self-sustaining and self-supporting. The Hirsch Committee labors in this direction. Co-operation on the part of the B'ne B'rith Lodges, and, as indicated by the recent Convention of the Constitution Grand Lodge, will materially assist in the great work.

Resolutions.

HEBREW ORPHAN ASYLUM SOCIETY OF THE CITY OF BROOKLYN.

At a regular meeting of the Board of Trustees of the Hebrew Orphan Asylum Society, of the city of Brooklyn, held at the Asylum Building, on December 14, 1890, Mr. Benoit Wasserman, a member of the Board, reported that the children of some of the members of the Society had arranged a fair for the benefit of the Asylum, at his residence, that said fair had been held on December 9th, 10th and 11th, and that the result achieved was most gratifying in a financial

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and social sense. A check for $533.50, the amount realized, was delivered by Mr. Wasserman to the President of the Asylum. Therefore, on motion, it was unanimously

Resolved, That the thanks of the Hebrew Orphan Asylum Society are due, and are herewith tendered through the Board of Trustees to the Misses Rosalie Wasserman, Rosie Gottscho, Bella Rothenberg, and Master Milton Arendberg, as the managers of said fair, and also to the following zealous and able co-adjutants: the Misses Adele Wasserman, Clara Newman, May Stein, Elsie Bloch, Zelda Hirsch, Mabel Steinhard, Fannie Levy, Mollie Rheims, Bertha Levison, Miriam Steinbrink, Lidian Bloch, May Arensberg, Miss Seldner and Master Valentine Cahn, for their noble deeds and charitable work.

May the blessings of Heaven rest upon these noble-minded and kind-hearted children, and may they, in a long and happy future, continue their labors of love and charity in behalf of the poor and helpless orphans.

IRA LEO BAMBERGER, *President.*
GUSTAV MERZBACH, *Secretary.*

BENEVOLENCE, BROTHERLY LOVE AND HARMONY.

In pursuance of my appointment as a committee to draft resolutions of respect to the memory of the late BENJAMIN FRANKLIN PEIXOTTO, I herewith present the following eulogy.

Called to Rest

on the 18th day of September, 1890, BENJAMIN FRANKLIN PEIXOTTO, aged 56 years. The I. O. B. B. mourns for her brother, and the members of Zacharias Frankel Lodge for a thrice-worthy colleague. Upon arriving at the age of manhood, he took upon himself the obligations of our Order, the tenets of which being in harmony with his natural impulses, he zealously pursued his work to the end of life for the everlasting good of his fellow-men. For three years he occupied the office of Grand Saar of the Order, and but few could have equalled, while none could have excelled him in the performance of the duties of that distinguished post. In a marked degree he seemed to feel the responsibilities of the Order resting on him, so that it may be said, his whole life was devoted through the B'ne B'rith to the welfare of his brethren. He was true to his profession as a man and Ben B'rith,—upright and honest in all his dealings, kind in spirit, generous in disposition, charitable in thought, word and deed,

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energetic and useful in citizenship, he was loved and respected by all. Truly it may be said "that a great and good man has fallen in Israel." Whilst rendering justice to his high virtues as a man whilst dmiring his unimpeachable integrity, his highly intellectual attainments and the constancy of his attachment to his friends—we cannot pass by in silence his qualities as a citizen. He was ever foremost in everything that tended to the welfare of his country, and the sagacity with which he performed his tasks, to him a labor of love, was fully proved by his Roumanian mission. His work on behalf of our oppressed co-religionists in that country will live beyond the grave. Gently has he been consigned to the bosom of our mother earth, solemnly has he been laid to rest; it is only left for us—his fellow-members of the B'ne B'rith—to emulate his noble example, so that he shall not have lived in vain.

May the Lord comfort his sorrowing relatives in their hour of affliction. (Signed)

L. WEIS, *Pres.*
REV. H. COHEN, *Vice-Pres.* } *Committee.*
M. P. OESTERMAN, *Secy.*

BAY CITY LODGE, No. 178, I. O. B. B.

BAY CITY, Mich., Dec. 24, 1890.

A soul that comprehends all humanity within its affectionate regard has gone out from its mortal tenement, and a life devoted with matchless fervor to the cause of Judaism has been cut short at the zenith of its usefulness, throughout every land of civilization that knew him and his works.

Therefore the death of

Benjamin Franklin Peixotto

is deeply regretted, and to every member of our Order throughout the whole world it came as a personal loss and an individual grief, his absolutely unselfish devotion to the promptings of duty, which led him away from a career that promised him the highest honors and large emoluments, has endeared him to the hearts of his people as few other men of his time have been endeared to them, and it is fitting that every lodge of our beloved Order express its appreciation of his incomparable services in the cause of Judaism and humanity.

Therefore at a regular meeting of this lodge held this day it was unanimously

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Resolved, That in the death of Benjamin Franklin Peixotto, our Heavenly Father has removed from our midst a beloved friend and brother whose works are his most enduring monument and will live in the memory of man forever.

Resolved, That the Hebrew race has lost a brave and brilliant representative, whose place in its history will be a very high one, and whose life was a constant sacrifice for his race and his fellowmen.

Resolved, That the profession of journalism sees extinguished all too soon one of its most brightly shining lights, and loses in the prime of his usefulness, one of its most influential members.

Resolved, That out of the circle of his home has gone an exemplar of virtue and faithfulness and love whose place can never be filled, and that we tender to the bereaved family our sincerest sympathy and compassion in the hour of their overwhelming affliction.

Resolved, That these resolutions be made a part of the minutes of this lodge and a copy of the same sent for publication in the MENORAH.

SAMUEL LITTAUER,
JOHN MOSES
LOUIS E. OPPENHEIM,
LOUIS FREEDMAN,
Committee.

GIDEON LODGE, No 140.

The annals of our lodge for the past year would not be complete without chronicling a tribute to the memory of one of the most illustrious of our contemporaries of whose untimely demise we have received the official notification from the officers of the Grand Lodge.

It is specially fitting that we for whose benefit he made untold sacrifices and who profited through his disinterested efforts in our behalf should take cognizance of the well-spent life of

Benjamin E. Peixotto.

As a lawyer he gained distinction; as an orator he was logical and convincing; as a journalist he was recognized for his eminent ability; as a diplomat he reflected honor upon himself and his race; and as a Ben B'rith none excelled him in his devotion to the principles of the Order.

He was a chivalrous defender of the persecuted and oppressed; a

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foe and despiser of the oppressor. He was a champion of the right and an abominator of the wrong; he was an intense lover of justice and a bitter hater of injustice. In his own language, "he never forgot that his genius, his ability and the intellectual powers with which a kind Providence had blessed him,were trusts, the benefits of which belonged to his fellow-men."

Resolved, that this minute be spread upon the records of the lodge, and a copy transmitted to the family of the deceased and to the MENORAH for publication.

ALBERT HESSBERG.
FRED'K FLEISCHMAN.
HENRY E. STERN.

LOUISIANA LODGE, No. 107, I. O. B. B.

SHREVEPORT, La., Jan. 6, 1891.

At a regular meeting of Louisiana Lodge No. 107, I. O. B. B. held this date, the following resolutions were adopted, a copy of the same spread on our minutes and same ordered published in the MENORAH and a copy forwarded the family of the deceased.

Whereas, it has pleased the Great Ruler of the Universe to remove from our midst our well-beloved Brother Benjamin Franklin Peixotto, whose sad demise occurred in the city of New York on the 18th day of September, 1890,

Whereas, Through his death this Order has been deprived of one of its most brilliant lights, as well as its foremost supporters, and

Whereas, He exhibited at all times and under all circumstances his sincere devotion to the cause of our dear religion, whether as the accredited Minister of the United States to Roumania, or as Consul of the Republic to France, relieving the distresses of those of our faith and zealously laboring for the amelioration of their condition,

Whereas, As the Editor of the MENORAH he has shown those powers of mind, which we have viewed with pride, showing to the world that even in the field of journalism he was the peer of its brightest luminary,

Whereas, It was the good fortune of many of our members to have heard him lecture within our midst shortly after his return from Roumania, we then learned to admire the man for his intellect and prophetic vision,

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Whereas, That while not a member of this lodge, he was yet a member of the Order whom we delighted to honor and whose memory we will always cherish with feelings of profound sympathy,

Resolved, That a copy of these resolutions be sent to the family of the deceased Brother, and that the same be spread on the minutes of our record book and a copy be sent to the MENORAH Monthly for publication.

WM. WINTER,
BEN. HOLZMAN,
BEN. LANDMAN.
Committee.

Affairs of the Order.

Notice to Lodges.—There are still reports of a number of lodges missing giving the names of the officers elected for the current year. We desire to have this directory of the lodges as complete as it can be made, and we are, therefore, compelled to defer the publication for the next number. Lodges that fail to send in their reports by the 15th of February will have to be left out during the year, as we cannot make any changes or alterations after the list is closed. News items that reached us too late for publication will appear in the following number —THE EDITOR.

Mount Sinai Lodge had a public installation of officers on the 6th of January, and in connection therewith a public entertainment. The lodge room on that occasion was filled with a brilliant array of ladies and gentlemen. Brother Adolph L. Sanger, was the installing officer. In his address he alluded to the presence of so many ladies.

He exhorted them to use their influence in behalf of the Order. It had always been courted by the members, and, whether the fair sex would ultimately be admitted to the Order or not, their influence, in obtaining new members, and in promoting the objects of the Order was always something to be desired. The speaker then briefly referred to the formation of new lodges under the optional endowment law, particularly mentioning America Lodge. He was glad to see this spirit, indicating a renewed zeal on the part of the young in the work of the Order. To them must fall the task of directing it in the future. The older members had pointed out the way. They had worked, not only within the lodge room, but outside as well, strengthening and cheering Judaism, doing charity, and laboring in the in erests of humanity. The lodge, the speaker said, fills a want that the Synagogue cannot fill. It teaches the doctrine of universal love. The necessity for the Order's existence had been proven on

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more than one occasion; he would only mention the yellow fever epidemic, and the Russian immigration problem, in the solving of which the Order of B'ne B'rith had done yeoman's work. He hoped that the enthusiasm newly awakened in the Order would continue, and that the Order, in the future as in the past, would be a blessing to mankind.

Then Bro. Sanger, aided by Bro. S. Sulzberger, installed the following officers: President, Bro Rice; Vice-President, Bro. Dr. Silverman; Recording Secretary, Bro. Lewis Gotthold; Financial Secretary, Bro. Emil Ulmer; Treasurer, Bro. Toklas; Inside Warden Bro Levy; Outside Warden, Bro. Cohn; Trustees, Bros. Nathan, Rosenheim and Goldstein.

After the ceremony of inauguration was concluded, a miscellaneous programme of music and recitations was carried out.

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Lancaster Lodge No. 228, *Lancaster, Pa.*, had a brilliant ball and entertainment in December last, which was attended by the wealth and fashion of the city. A certain proportion of the net receipts was given to various charitable institutions, the Soup Fund, Wilmer's Home, St. Joseph's Hospital, the Young Ladies' Hebrew Aid Society and other charitable funds. The following gentlemen composed the committees, who made the ball the brilliant success and social triumph it was: Floor Committee, S. R. Moss, Chairman; Morris Rosenthal, F. Pentlarge, Morris Rosenstein, Elias Greenbaum, C. A. Samuels, M. B. Hirsh, Jonas Fox: H. Moss, Joseph Ettinger, I. J. Strauss, J. Traugott, A. J. Strauss, D. J. Simson, H. J. Ryder, Louis Stein, B. W. Hirsh. Reception Committee, J. Fox, Chairman. A. Hirsh, M. Levy, Jacob Mayer, J. Lederman E. M. Cohn, M. Lurio, H. Schweriner, L. L. Strauss Julius Loeb, S. I. Moss, H. Weill, M. Pioso, A. Alberts, M. Strauss. Committee on Arrangements, A. Rosenstein, Chairman; S. R. Moss, J. Fox, A. J. Strauss, H. J. Ryder.

———

Austria Lodge No. 399, *Bielitz, Austria*, held a lodge of mourning, on the 23d of November last, in memory of our deceased brother, Benjamin F. Peixotto. Dr. Grossman presided, and opened the meeting with an appropriate address. He then introduced Brother Freuthal as the orator, who delivered an eloquent eulogy and dwelt in glowing language upon the distinguished and undying services of Brother Peixotto to the Order, to Israel and to humanity. He unfolded before his audience an extensive picture of his eventful and checkered career, and painted his life as a Ben B'rith, a devoted Israelite, as a journalist and speaker. At the close of the oration the whole audience rose and recited the prayer from the Ritual, and on motion of Dr. Grossman it was resolved to express to the Executive Committee and to the family of the deceased the deep-felt sorrow of the brethren of Austria Lodge at the loss sustained.

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Menorah Lodge, No. 409. *District No.* 2.—A number of young men, mostly natives of Russia and Roumania, who had immigrated during the last few years, and now reside at St. Louis, desired to be admitted to our Order; and their wish was realized with the aid of a number of our zealous and energetic members. Bros. Isidor Bush and Jacob Furth addressed them on various occasions and encouraged them, telling them that they might form a lodge of their own at an expense within their very limited means, without being required to participate in the Endowment. Ten of the Past Presidents of St. Louis lodges signed the petition for a charter, among them the rabbis, Drs S. Sale, M. Spitz and Rosentreter, representing the three different religious divisions, Orthodox, Conservative and Radical, thereby showing that, however much they may differ in matters of religious practice, they are a unit as Jews, as B'ne B'rith.

At the Grand Lodge session, last November, Bro. Jacob Furth, member of the Executive Committee of the 2d District, presented the petition of about 30 candidates, besides 10 old members. The name 'Benjamin F Peixotto" Lodge was first proposed, some of the Roumanians having personally known and lovingly remembered our lamented Bro. Peixotto; but being informed that a lodge by that name existed already, and that it was undesirable to have two or more lodges of the same name, they adopted in his honor the name "MENORAH" Lodge, with special reference to this magazine, the child of his creation, which he had lovingly nursed up to his last days.

On Thursday, December 25th, the lodge was instituted at Bowman's Hall. The President of the District, Bro. Lipman Levy, had come for this purpose from Cincinnati, and was supported by ex-Past Grand Presidents Bros Bush and Furth. Bro. Louis A. Lippell, P. P., acted as Secretary. About one hundred members had assembled to do honor to the occasion, but no banquet or toasts with obligated speeches were prepared, no festive show displayed The balloting consumed a long time, then came election of officers, which resulted as follows: President, (Bro. Jacob Furth declining, as his present condition of health would not permit his attending) Louis S Lippman, P. P.; Vice-President, Herman Meizner; Treasurer, Simon Frankel; Secretary, Sandor Horwitz; Warden, Sol. Reicenstein; Guardian, Pinchas H. Agatstein; Representatives to Grand Lodge, S. Sale, M. Spitz and Louis S. Lippman; Trustees, Henry Windmueller, B. Jacobson and Sol. S'kenco. As Monitor Bro. Isidor Bush was appointed.

The lodge being thus organized, the President, Bro. Lipman Levy, briefly addressed the members, and called on Dr. S. Sonneschein for a speech, which he delivered with his well-known eloquence, dwelling on the symbolic meaning of the Menorah, — so beautifully expressed in the first number of this Magazine:

"Holy, Lamp! Symbolic of our nation's earliest activity and strife,
Of its struggles, of its aspirations to a purer and a better life.

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Thou dost speak of God—His revelation; for the light of knowledge, so divine,
So immortal, is His emanation,—Leads to Him and from His truth doth shine.
And as all thy branches in their twining toward the seventh, central light, do burn,
And as this itself, in splendor shining, to the Holy Shrine doth ever turn,
As each day that swiftly passes o'er us, leads unto the day that God hath blessed,
As the toil and care we see before us end, with its approach, in peace and rest,
So should every art—each endeavor—the result of every passing hour,
Echo back, forever and forever, Praise to God—His goodness and His power!"

MIRIAM DEL BANCO

May these lines ever be an inspiration to those young B'ne B'rith whose lodge will soon, (as we are assured) count over one hundred members.

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First Annual Banquet of the Society of Past Presidents of District Grand Lodge, No. 1.—A unique company assembled around the festive board on Sunday, the 18th of January, at the rooms of the headquarters of District Grand Lodge, No. 1. They were the Past Presidents of the District, who through the instrumentality of one of the youngest of their colleagues ex-President Myer Hellman, formed a society of their own with the object of cultivating fraternal social relations, and exchange at stated gatherings their views, matured by the experience of official life, for the promotion of the best interests of the Order.

The procession of venerables was headed by Dr. S Waterman. Though past seventy, ruddy, robust and militant as ever, his hoary locks crowning a massive, intelligent head, and still ready to take the lead in any measure that meets his critical judgment. He was followed by his colleague, a trifle younger, and a little more toned down in demonstrativeness, but still willing to take his part in a contested debate, and good for an hour's solid talk, Brother Joseph B. Falk.

Max Wash was there too, he the walking legal code of the District, who knows by heart every law and every amendment that has been passed since the first introduction of the by-laws; who might well officiate as the corporation counsel of the fraternity. Abraham Emanuel came next, jolly, humorous, a witticism and an irony dropping from his tongue every time he opens his mouth, the prince of good fellows and the noblest of souls. Gaunt, tall, eloquent and imposing, P. W. Frank, equally as versatile in Masonry as in B'ne B'rithism, as lively as a cricket and as combative as ever, passed next with a stately step. Between the old guard and the young captains came the learned, eloquent and impassioned jurist, S. M. Roeder, not a missing but a connecting link. Sol. Sulzberger, the indomit-

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able, restless worker, the ever smiling, perennial Treasurer of the Grand Lodge, nodding approval whenever a good argument is advanced led the file of the young captains. Though past fifty, his activity and energy would mark him a man twenty years younger.

Julius A. Levy followed, then Morris Goodhart the genial Morris, the popular Morris, the silver-tongued orator, the witty debater. Close on his heels trod the venerable-looking, white-haired, jolly Joseph Koch. Then Joseph Fox, sober, steady, dignified as becomes his station in life, nevertheless enthusiastic as ever in the service of the Order. Henry S. Herrman fittingly came next, with Adolph L. Sanger, the heavy-calibred gun, brought in requisition whenever solid oratory and dignified eloquence is called for Joseph E. Newburger, wearing the ermine dignity with becoming democratic lightness, seemed to offer consent beforehand to anything that might be offered on this occasion. Morris Adler, the Atlas of the MENORAH, was next in line; the man who is absorbed in constantly evolving measures for making the B'ne B'rith organ the peer of the magazines published on this side or on the other side of the water. Then came Myer Hellman the good-natured, kind-hearted, heavy-weighted chairman of semi-centennial celebration, who is still engaged evolving ways and means for building the B'ne B'rith Hall. Last not least, came William A. Gans, conscious of the success he attained in all the schemes which he advanced, and of the great benefits which will accrue thereby to District and Order. The cares of office are distinctly marked upon his brow, but the shadows recede when he contemplates the laurels that will be his reward after a careful review of his eminently successful administration.

Myer Hellman, the President of the Association, presided with dignity at the table, and at the feast of reason that followed. The difference in the ages of the assembled B'ne B'rith magnates was obliterated in the measure of good appetite that waited upon all. When, after the removal of the cloth, the flood-gates of eloquence were opened, wit, humor, pathos, wisdom and sagacity characterized the pithy speeches that were made.

There was only one poet in that company, as there is only one poet in the District and only one in Washington Lodge, and his name, of course, Abraham Emanuel. It is a pity that his poetical effusion, overflowing with humor and cheer did not penetrate beyond the walls of that single B'ne B'rith dining room.

It was deeply regretted that Julius Bien, M. Thalmessinger, Dr. J. Mitchels, Dr. E. M. Friedlein and M. Putzel were prevented by sickness from being present.

Let us hope that it may be many years before the ranks of these sage counselors will be thinned, and that they may be preserved many years to the District and the Order.

A Gift to the B. B. Orphans' Home in Augusta, Ga.—Mr. M. J. Solomons has presented to the B'ne B'rith Orphan's Home the gold

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medal which was given him in 1876 by Savannah lodge of the I. O. B. B., of which he was then president, in appreciation of the services which he rendered the Order during the fearful yellow fever epidemic of that year, as an annual reward of merit, to be awarded by the trustees under such conditions as they think proper.

With he medal Mr. Solomons has presented to the trustees of the home a city of Savannah bond, the interest of which is to be paid to the wearer of the medal.

Before presenting the medal Mr. Solomons submitted the following letter to the lodge from which he received it:

SAVANNAH, GA., Dec. 8, 1890.

To the Officers and Members of Savannah Lodge No. 217, I. O B. B:

DEAR SIRS AND BROTHERS—Desiring to perpetuate in a fitting manner your complimentary presentation commemorating the epidemic of 1876, and knowing of no better medium than that of "Our Jewish Orphans' Home." I earnestly request your sanction to permit this medal to be used as an "annual reward of merit," under such conditions as the board of managers may prescribe, with whom will also be placed other considerations to be used in this connection. Hoping it will be the means of instilling further ambition in Jewish hearts and likewise cause your appreciated tribute to live in grateful remembrance even after those associated therewith will have passed away, I therefore ask your unanimous consent, and am yours fraternally M. J. SOLOMONS.

The letter was read at the last meeting of Savannah lodge, and Mr. Solomon's proposition was unanimously approved. The medal is both a medal and badge. It comprises four pieces, each having relation to the other, and which are attached to a blue ribbon.' The medal is of solid gold, richly chased and engraved. The pin also is engraved with the ark of the covenant surmounted by miniature figures of the cherubim, representing Truth and Justice. Beneath are diminutive tablets inscribed with the ten commandments. The whole is tastefully draped with three scrolls, inscribed—Benevolence Harmony—Brotherly Love.

The second bar is a handsomely designed monogram of the initials of the order "I. O. B. B" around which is gracefully twined a scroll with the inscription: "Presented to Brother M. J. Solomons."

The third bar is an emblem of the order a miniature representation of the MENORAH surrounding a scroll, on one portion of which is the inscription: "In token of appreciation of his action during" —on the other—"The recent epidemic in our city in 1876."

Pendant by links to the badge is a beautifully engraved wreath in the center of which are two gavels, crossed and wrapped with a scroll, bearing the inscription: "Savannah Lodge No. 217."

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Arse Halevonon Lodge, Beyrout, Syria—The organization and final institution of this new lodge is greatly due to the unwearied exertions of Brother Dr. Mogal, of Beyrout, who had been initiated as a member of the Order at Jerusalem. He was supported by the dominating influence of Mr. Emile Franck, one of the principal merchants of Beyrout.

The lodge was instituted on the 15th of December last at the grand salon of Brother Franck with 25 members, both *sephardim* and *ashkenasim*, all of them citizens of high standing. The installing officers were Bros. Dr. William Herzberg and J. Herzenstein, who both came from Jerusalem.

The following is a list of the officers of the newly-instituted lodge: Emile Franck, President; Isaac Ardite, Vice-President; Jaques Dalmedico, Mentor; Leon Henriquez, Recording Secretary; Paul Weil, Financial Secretary; Isidor Rosenzweig, Treasurer; Vita Delburgo, Guardian; Jean Lazare, First Commissioner; Salomon Furchi Second Commissioner.

The men are all earnest, zealous men and they are very anxious for the institution as the cholera rages in the near neighborhood, and if the dreaded enemy should make its appearance among them they desire to work together as a band of brothers for the relief of the sufferers. A strong community will be the immediate outcome of the lodge.

In connection with Malachi Lodge, No. 146, Macon, Ga., two Jewish societies are doing excellent work in Macon. The Young Men's Hebrew Association counts 65 members, of which Rev. Dr. R. Farber is President. Literary exercises are held twice a month. The "Progress Club" is a social organization of about 90 members, of which Morris Harris is President, J. Waxelbaum, Vice-President, and E. A. Waxelbaum Secretary and Treasurer.

The congregation numbers about 70 members. The Rev. Dr. R. Farber is the minister, and the following gentlemen are the officers: J. Dannenberg, President; L. Newman, Vice-President; John Hartz, Secretary; J. Herrmann, Treasurer.

Grand Rapids Lodge, No. 238, Grand Rapids, Mich., held a memorial service in honor of the lamented founder of the MENORAH on the 2nd of January, at the Temple Emanu-El. Rev Dr. Jesselson paid a glowing tribute to the undying services rendered by the lamented Brother to the cause of Israel.

The lodge is in a very flourishing condition, widely reputed for its charity and benevolence. At a fair recently held for the benefit of an asylum, being erected by the Masonic Brotherhood for the aged and infirm, the brethren took a very active part. Many of them are leading members of the Masonic fraternity.

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Ariel Lodge No 248, *San Jose, Cal.*, had a public installation of officers on January 11. The installing officers were: 1st Vice-President Bro. Bush, Grand Secretary L. Blank and Grand Trustee Selig, who came for that purpose from San Francisco. Eloquent addresses were made by the officers at the lodge, and at the banquet which was held after the close of the lodge, Brother Louis Blank grew very eloquent in his appeal for the victims of Russian persecution, and it was resolved to hold a ball for the purpose of raising a large sum of money.

The Convention of District Grand Lodge No. 6 will be held at Milwaukee, Wis, on Sunday Feb. 1st. Services in memory of Benjamin F. Peixotto will be held under the auspices of and arranged by the District Grand Lodge. Brother Philip Stein, of Chicago, will deliver the oration.

Washington Lodge No. 19, I. O. B. B., devotes regularly every second meeting of the month to social and intellectual entertainment, at which instructive and entertaining lectures are delivered by prominent members of the Order. The meetings are well attended by ladies and gentlemen.

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*Emes Lodge No.*67, *Springfield, Ill.*, has fallen in line in devoting the second meeting of each month to literary and intellectual exercises and to social entertainment. The meeting in January was devoted to a commemoration of the life of Bro. Benjamin F. Peixotto.

Har Sinai Lodge No. 8, Philadelphia, has a social entertainment from month to month after its respective meetings.

Medad Lodge No. 216, New York, will hold its 17th annual ball on February 13th, at Maennerchor Hall.

Chananiah Lodge No. 16, will give a ball on March 10th, at Teutonia Assembly Rooms.

Allentown Lodge No. 363, Allentown, Pa., will have a Purim ball, on March 24th.

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Meeting of District Grand Lodge No. 1.—District Grand Lodge No. 1 held its annual session on Sunday, the 25th of January, at Maennerchor Hall, New York City. The lodges were fully represented, and the session was promptly opened at 10 o'clock. A. M., President Wm. A. Gans in the chair. After the introduction of the new Past-Presidents, the message of the President, the report of the General Committee, of the Board of Governors of the 'Home," and the reports of the other committees were submitted. The lateness of time does not permit us to give an elaborate extract of these documents. The President's message is largely taken up with the hopes and prospects resulting from the adoption of the Optional Endowment law, the successful passage of which is largely due to his energy, perseverance and sagacity. He recommends therein also the adoption of a graded endowment payment. At the conclusion he pays a graceful tribute to the Secretary of the District, Bro. S. Hamburger, who has completed a quarter of a century of service in that capacity. From the Reports of the Governors of the "Home," we learn that there at present 58 inmates of the Home, and the application of four petitioners has been favorably considered. The annual expenses reach about $16,000, The reception of the Reports was followed by the election, which resulted thus: Isaac Rosnosky, President; David L. Walter, 1st Vice-President; Hon. Henry M. Goldfogle, 2d Vice-President; Sol. Sulzberger, Treasurer; S. Hamburger, Secretary; J. W. Teschner, Sergeant-at-Arms; Joshua Kantrowitz, chairman Committee on Finance; Morris Adler, chairman Committee on Laws; George Heyman, chairman Committee on Endowment; Henry William Cane, chairman Committee General Fund and Charitable Objects; William A. Gans, chairman Committee Intellectual Advancement; Myer Hellman, chairman Committee Hall and Building; Bernard Metzger, chairman District Court.

The following were elected Governors of the "Home": Moses Minzesheimer, Julius H. Stich, Emanuel Marx, Moses Klein, Max Toklas, Jacob Levy and Jacob Cane.

During the session the graded endowment payment recommended by the President, was adopted, and will be as follows: From 21 to 25 years of age, $12; 25 to 30, $15; 30 to 35, $18; 35 to 40, $21; 40 to 45, $24.

The contribution for the Home was raised an additional 50 cents so that it will be $2.00 per annum, and the payment toward the support of the Library was fixed at 50 c's.

The Grand Lodge adjourned at 8 o'clock, P. M., on Monday.

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Domestic News.

A Golden Jubilee—One of the best of the excellent Chevras which flourish so modestly and effectively in our midst, the Gemilas Chesed Shel Emes, celebrated its 50th year of existence on Sunday the 11th of January. Over a hundred couples assembled and sat down to a repast by caterer Danziger The march was led by President Anhalt and his estimable lady, and they were f llowed by many of the oldest and most respected members of the Jewish community, associated now or formerly with the venerable Henry St. Congregation. Drs. H .S. Jacobs and De Sola Mendes and Mr. M. Ellinger, editor of the MENORAH. were the guests of the Chevra and after the repast the speeches were inaugurated by a few deepfelt words by Mr. G. Hirschfeld, the founder and first president of the association. Dr. Jacobs spoke eloquently upon the influence of benevolent socicties upon Judaism; Dr. Mendes on the Hebrew race in America; Mr. Ellinger made a stirring speech upon Judaism's influence upon civilization; and Mr. J. P. Solomon spoke wittily and wisely for the press. Mr. M. N.Norden closed the regular speeches with a learned and eloquent address upon the women of Israel. The President of the Society, Mr. Anhalt was presented with a costly gold time-piece in recognition of his devoted services.

The Meeting of the Hebrew Technical Institute.—The annual meeting of the members and patrons of the Hebrew Technical Institute t ok place. On the 11th of January at the school building. The meeting was opened by President James H. Hoffman, and the reports of the various officers were then read in order, including those of the president, Dr. Otto A. Moses Chairman of the Committee on Instruction; S. Borg, Chairman of the Finance Committee and J.B. Bloomingdale Chairman of the Employment Committee. Dr. Henry M. Leipziger, Director of the Institute then made a report, largely in its nature an exposition of the scientific basis of manual instruction and an eloquent appeal for the enlargement of the scope of the work.

Resolutions of regret for the death of Hon. B. F. Peixotto were adopted and ordered to be printed in the annual report. Mr. L. S. Brush was elected to fill the vacancy in the Board of Trustees, and Messrs. E. Lauterbach and A. Steinam were re-elected.

From President Hoffman's report we cull the following: I have the honor to submit to you the customary annual report of our Society—the fifth since its organization, and the eighth since the founding of the Hebrew Technical Institute. In casting a retrospect over this period, we feel it our first duty to express our devout thanks for the blessings which a kind Provi-

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dence has vouchsafed to us in seeing this work prosper and give promise to fulfil in time the fondest hope that inspired its founders.

From a small beginning with about twenty pupils, to obtain which it required active canvassing, and in some instances a pecuniary support of pupils, we have now nearly 150 pupils on our rolls who are freely attracted to the school by the reputation it has gained and the benefits it has conferred upon its graduates, who in another year will approach the first hundred in number. With few exceptions they have remained faithful to their chosen careers, and all occupy fairly remunerative positions in electrical and other usual employments as skilled mechanics. It surely will afford you, as it has your Board, much pleasure to be informed that we continue to receive the most flattering accounts from their employers of the faithful, intelligent and skillful work done by them, and as a result the difficulty formerly experienced, by our Committee on Employment, to find them suitable places, is very much lessened, especially as in a spirit of mutual helpfulness they are assisting each other in obtaining positions.

Another encouraging sign of the fruition of our educational work is that the graduates have formed among themselves a society appropriately named after Benjamin Franklin, for their mutual improvement, by the delivery of lectures of their own, and the acquainting each other with their experiences and observations in their respective spheres. In the true Jewish spirit of self help and advancement they enter into a mechanic's life with the superior advantages of a technical education, giving them an intelligent understanding and rudimentary knowledge of the basis underlying mechanical work. You will, without doubt, be pleased to know that among the boys at present enjoying the benefits of this education there are ten of the wards of our own Orphan Asylum, who, by their habits of discipline and aptness for the combined manual and mental instruction, give promise of entering when they leave our institute, upon a life of usefulness and independence with greater chances of success than a commercial career would offer them. We are also happy to state that no cases of discrimination on account of religious or race prejudices have come to our knowledge, but on the contrary there are instances when our boys have been entrusted with such positions of responsibility in electrical and industrial establishments as have rarely been accorded to others of their age.

Our Finance Committee and Treasurer's report will show the receipts for the past year to have been $13,125.99, and the expenditures $16,645.38, showing a deficiency of $3,519.39, which deducted from the balance on hand of $6,144.64 at the beginning of the fiscal year leaves $2,625.25 on hand at this time.

The number of patrons at this time is 149, and of members 519, showing a gain of 18 in the former and 96 in the latter during the year. In addition to the above there are four life members.

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Again, as on a previous like occasion, I must call your earnest attention to our unsatisfactory financial exhibit, and urge you to devise means for an increase of our revenue, which is farther diminished by the withdrawal of the support heretofore received from the United Hebrew Charities, who owing to the constantly increasing claims upon their resources find them inadequate to continue their former annual contribution of $2,000.

Unless more liberally supported, our work will be seriously impaired and its permanency threatened, and with every promise of a growing demand for and appreciation of the vast benefits of manual training as taught in our school, its facilities are even now found insufficient for the present number, and many applicants have to be refused admission. To the advantages this system of education offers to a class that have every claim upon our sympathies I have but passingly alluded. On the deeper underlying considerations which must strongly appeal to the thoughtful friend of humanity and of our race, I place my firm hope, that in a community like ours. so distinguished for its generous response in behalf of all good work a movement, like this, so full of promise and encouragement, its tendencies endorsed by the foremost thinkers and philanthropists of the age, cannot be allowed to fall short of its sacred mission for want of pecuniary support.

Literary Notes.

Mr. Henry Adams' "History of the United States," covering the administrations of Jefferson and Madison, has now been completed by the publicaion of the seventh, eighth and ninth volumes, by the Scribners.

The February number of the *Ladies' Home Journal* contains an article on "Women in the year 2000," by Bellamy, which seems to fill up an important gap in his "Looking Backward."

A curious and novel field of literary research has been opened by W. Carew Hazlitt in his "Studies in Jocular Literature," published by A. C. Armstrong & Son.

The two latest issues in the "Great Musician" series published by Scribner and Welford, are Cherubini by F. J. Crowest, and Beethoven by H. A. Rudall.

Corresponding to the development of a love of books among the people, comes a proportionate growth of interest in the processes

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incidental to the mechanical execution of books. Publishers, printers, librarians, critics, booksellers and bookmakers, all acquire a curiosity concerning a myriad of questions in relation to the evolution of a work from the time it leaves the author's hands as manuscript until it finally reaches the bookseller's shelf. The comprehensive answer to these questions will be sought in the "Dictionary of Printing and Bookmaking," prepared by W. W. Pasko, and to be published shortly by Howard, Lockwood & Co.

A new edition of the "Tales from Shakespeare," by Charles and Mary Lamb, always deserves a welcome as an indication of the growth of a desire to study the great poet through the eyes and with the intelligent guidance of the genial essayist and his gifted sister. Their exposition of the comedies is preferable in many respects to reams of abstruse criticism. Particular cordiality must be given to the new issue of this valuable and enjoyable work, edited by such a Shakespearian scholar as Rolfe, to be published at once by Harper and Brothers. It will form a most important addition to the Rolfe edition of Shakespeare.

How many of the young people who profess to consider themselves "liberal," will take the trouble to read and study "Gladstone's Impregnable Rock of Holy Scriptures"? (published by John D. Wattles, Philadelphia.) If he had written a work expounding disbelief in the truths of religion, they would have devoured it with a celerity only equal to that with which they flock to Ingersoll and "Ethical Culture" lectures. Which of these liberal youths ever read a book in defense of religion, or even explanatory of the religion of their ancestors? Does it not occur to them as rather strange that while they as Jews ignore or even scoff at Judaism,—the Bible the basis of Judaism—should be defended by one who is recognized as one of the few great statesmen of the nineteenth century, and who by his Homeric studies, has achieved a reputation as one of the keenest and profoundest of literary critics?

To the select list of the best recent novels given in the January number of THE MENORAH, may be added "The Chief Justice," by Karl Emil Franzos, published by the John W. Lovell Company; "With Fire and Sword," by Henry Sienkiewicz, from the press of Little, Brown & Company; Paul Heyse's "Children of the World," (which should have seen the light in the English version years ago) issued by Worthington. All these are by continental writers

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The following are from American pens: Harold Frederic's "In the Valley," published by Charles Scribners' Sons;" "Murvale Eastman," by Judge Tourgee, from the firm of Fords, Howard & Hulbert, and another delightful volume of stories by Sarah Orne Jewett, under the title of "Strangers and Wayfarers," issued by Houghton, Mifflin & Co.

Such a book as that by Theodore H. Mead, on " Our Mother Tongue " just published by Dodd, Mead & Co., is a great necessity, and should secure the widest circulation. When there is such general acceptance of the doctrine that usage constitutes authority for grammar and pronunciation, it is highly essential that every effort should be encouraged to make that usage as consonant as possible with the history and genius of the language. It is necessary however, that such a book should be as free from error as human care can make it. Such slips and lapses as we have noticed in Mr. Mead's book are not justified in a work of this kind, and care should be taken to avoid them in a new edition. He has certainly neither reason nor authority for such pronunciations as daynoo*ment* for denouement; *fo'urm* as contradistinguished from *fawrm*, for *form* meaning *bench;* Ah'*Ken*, for Aachen (the German city), abat*ee* for abatis of which is only a secondary pronunciation even by those few authorities who permit its use at all, and finally, for space has limits, Hohen*tsawl*ern for Hohenzollern.

People in general are beginning to find out that they have a greater interest in educational matters than the mere anxiety of packing their children off to school; and teachers are discovering that their profession has possibilities beyond the worship of the twin gods, Rote and Cram. The result is a growing interest in pedagogical literature. About a month ago the first number of the *Educational Review*, edited by Prof. Nicholas Murray Butler, of Columbia College, was published, and now the *Pedagogical Seminary*, an international record of educational literature, institutions and progress, edited by Dr. G. Stanley Hall, has been issued, with the promise of two other numbers during the year, while the *Review* will appear ten times annually. Another indication in the same direction is the success of the *International Education Series*, edited by Dr. William T. Harris, now United States Commissioner of Education, and published by D. Appleton & Co. Sixteen volumes have already appeared. The latest is the *Higher Education of Women in Europe*, by Helene Lange. It is an excellent piece of work, admirably edited by the translator, Dr. Klemm. However, it must be said that a much finer account of the struggle to secure the admission of women to the study of medicine is to be found in the twelfth and thirteenth chapters of Charles Reade's novel, " A Woman Hater." And why is not this work, and the other volumes of this valuable series as well, provided with an index ?

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PUBLISHER'S NOTES.

THE HARTFORD LIFE & ANNUITY INS. CO.—The year just closed has been one of unusual prosperity for this popular company. By reference to the advertisement appearing in this number, it will be seen that over *sixteen and one-fourth millions* of new business was accepted in 1889. The Safety Fund has grown to over $800,000, and now lacks but $200,000 to its completion, while the surplus to policy holders is over $1,200,000. When it is remembered that this result has been accomplished at so low a cost of insurance that a man insuring at the age of 40 in 1880, has paid only an average of $11.12 per $1,000—each year up to 1890—too great commendation cannot be expressed for the economy of management, and the carefulness of medical selection. Thirty-five thousand members divide the ($80,000,000) eighty millions of its policies in force, among themselves, and more than our millions have been paid to the beneficiaries of deceased members.

Yearly this sterling company grows in the appreciation of the insuring public and its plan has only to be understood to be commended and adopted by those seeking protection. The New York office is at 189 Broadway, and the metropolitan manager will gladly give all required information.

MASON & HAMLIN ORGANS.—As compared with the smaller sized pipe organs these instruments at least equal them in power and quality of tone, and greatly surpass them in variety, proportion, vivacity and adaptedness to secular as well as sacred music; while they occupy but small space, and are furnished in plain or elegant cases, forming a chief ornament for any position, *at a fraction of the cost of pipe organs*. They have *one, two,* or *three manuals,* and *ten* to *thirty-two stops,* some with *full pedal base,* at $200 to $900. These organs are adapted not only to popular but especially to artistic use, so that it may be said that the more cultivated the musician the more certain is his appreciation of them.

GOOD HOUSEKEEPING. "Dainty housekeeping is an art," and nothing aids the housekeeper in the development of this art more than a practical cook book. Such a book is published by the Cleveland Baking Powder Co., 81 Fulton Street, New York, and is mailed free of charge to any lady sending her name and address with stamp to that company. This dainty little brochure of seventy pages, handsomely printed, is full of choice receipts covering the whole subject "from soup to dessert," with menus added for good measure.

The *Atchison Globe* says: "With a woman it is a struggle to provide something for the inner man and with the man it is an effort to provide something for the outer woman." The struggle of our lady readers will become a dainty art if they will send for the Cleveland cook book and follow its "precepts."

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THE GREAT ATLANTIC & PACIFIC TEA CO.—The success of this company is unparalleled in the annals of the tea and coffee trade. They have been instrumental in breaking up the *high prices* of these articles of necessity—teas and coffees—and putting them within the reach of all—rich and poor. They are determined to carry on the good cause, till every hamlet and village in the United States are supplied with *pure goods*, and sold at prices that even the very poorest can enjoy a cup of GOOD TEA OR COFFEE. They have now established over 200 stores in the United States for distributing PURE GOODS ONLY. They are the largest importing retailers in the world. Give their *Thea-Nectar* a trial. See advertisement of this magnificent tea company in another column.

SCOTT'S EMULSION.—This preparation, which you will see advertised on the second-cover page of our magazine, is certainly a great triumph for the manufacturers in accomplishing such remarkable results in pharmacy. The manner in which they have succeeded in blending the various components of the preparation doubtless increases their respective values therapeutically, and makes the combination of great usefulness in all diseases of the lungs as well as in the wasting and anaemic conditions so prevalent in our country. We believe it has a reputation in Europe and South America equal to what it enjoys in this country, and physicians universally recommend it because it is always of uniform quality and their patients can take it without trouble.

POND'S EXTRACT.—A well-known New York physician recently remarked that soreness and watering of the eyes was an extremely common trouble in our harsh climate. The membrane covering the eye is very delicate and sensitive, and strong winds or particles of dust in the air, and the use of very strong light cause much mischief. "When thus affected myself," he says, "I bathe my eyes with Pond's Extract There is nothing better. It is best used half strength, and will be more efficient if dropped into the eye with a medicine dropper." We can add the testimony of our own experience in this respect. We were suffering severely from a catarrhal inflamation of the eyes which the use of Pond's Extract relieved in a way as grateful as it was unexpected.

SOLID SILVER.—The Gorham Company, Broadway and 19th Street, Silversmiths, have an unusually large stock of solid silver spoons and forks, put up in fine cabinet chests, suitable for wedding and anniversary gifts. The assortment comprises sets of forty-eight pieces and upward. They have all of their staple patterns cased in this way, besides several cases of special or handwrought patterns made exclusively for their New York trade, and not to be found elsewhere.

FURS.—We take pleasure in calling the attention of our readers to the advertisement of Henry Siede, New York's leading and most enterprising furrier. For over 40 years the house has been building for itself a name, which has become a by-word for honest dealing and earnest endeavor to please the public. Success has crowned its efforts and to-day Henry Siede he is one of the first furriers of the city.

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INDEPENDENT ORDER B'NĒ B'RĪTH.

New York, January 1891.

To the Most Worthy Members of the Executive Committee :

DEAR BRETHREN:—As the opportunities are but few that bring the members of the Executive Committee together and enable them to consult, advise and deliberate for the perfection of measures that will advance and extend the interests of our Order, I deem it proper to direct your attention to the duties which the recent Convention has expressly and impliedly imposed and the enhanced sphere of activity enjoined upon us.

Above all, the representative of the District in the Executive Committee is the medium of co-operation and co-action between the District and the Order at large. The activity displayed in one locality, the ideas of progress materialized, the advance achieved should be communicated and transferred to those Districts wherein apathy, lukewarmness and inanity need the new life and the encouragement of example. The member of the Committee should, therefore, be in attendance at the meetings of the Grand Lodges of his District and be *en rapport* with its General Committee. He should likewise, as frequently as practicable, pay official visits to the various Lodges in his District, address the members, spread information on the questions agitating society and concerning our brotherhood and the Israelites at large. For that purpose he should with the aid of the General Committee, of Lodges and individual members cause the convocation of meetings and assemblies of the public at large at which the true aims and purposes of our brotherhood shall be explained and the necessity pointed out for union and co-operation in the attainment of the great objects of education, philanthropic, charitable endeavors and moral elevation. To

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this end he should secure the assistance of competent and effective speakers and orators, of men of influence and position in society, for which purpose a reasonable compensation from the treasury of the Order has been provided. The officers of the Executive Committee should be frequently communicated with, giving them exact information as to the needs, the opportunities and the prospects in every District, the names of speakers and workers whose co-operation can be enlisted, and the experiences attendant upon these efforts.

The members of the Executive Committee should keep the president informed on the condition of their District and on all matters of interest to the Brotherhood, thereby enabling him to impart at regular intervals valuable and useful intelligenee to the various Districts through the official organ of the Order.

Our attention should especially be given at this time to the encouragement of all efforts for teaching the young manual handicrafts and in fostering a love for the pursuit of mechanical arts and of agriculture among our brethren. Where institutions for industrial education exist, our brethren should be urged to become active participants in their support, and in Districts where the beginning has not yet been made the Order of B'nē B'rith should take the lead, as has already been done in Districts No. 4 and No. 6 and as is now being energetically followed in District No. 8.

At present, when thousands of our unfortunate brethren are driven into exile, we must seek by every means in our power to help solving the problem how to make the pitiable victims of persecution self-supporting, self-reliant. Charity will not solve the question, it is but a makeshift of temporary relief. It can only be done by transforming the unskilled seeker after employment into a man with a useful trade, into a mechanic, an artisan or a farmer. If this is done on a proportionately large scale the immigrant can easily be absorbed into the commonwealth and be transformed into a useful aud respected citizen. To this end, the members of

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Supplément à la Revue des Deux Mondes du 1er Mai.

La Rente Viagère
27, Boulevard Haussmann
Paris.

Notice.

La Rente Viagère n'est ni une Société par actions, ni une "agence".

Elle est simplement le représentant direct et autorisé de plusieurs capitalistes importants, propriétaires de nombreux immeubles, qui affectent en partie leurs revenus à des constitutions de rentes viagères, assurées une à une par des garanties hypothécaires de premier ordre.

En s'adressant à la Rente Viagère, c'est-à-dire à un propriétaire plutôt qu'à une société, tous ceux qui ont besoin d'obtenir un intérêt élevé pour augmenter l'aisance de leur âge mûr auront un double avantage.

1° Savoir précisément sur quel immeuble et par quelle hypothèque leur rente sera spécialement garantie, sans avoir à craindre les crises financières auxquelles sont exposées les sociétés par actions;

2° Obtenir un taux plus avantageux, que des propriétaires peuvent consentir, n'ayant pas de frais généraux ou de courtage.

Tous renseignements gratuits et pas d'intermédiaires.

Imp F. Levee & Cie Paris

the Executive Committee should set themselves in communication with the members of the Commission in their respective Districts, appointed by the late Convention for the purpose of co-operation with the Moritz von Hirsch Fund and other organizations having this end in view, and for independent action.

With the adoption of optional endowment in most Districts it will be less difficult to win these immigrants, and especially the younger element, for our cause. Form them into Lodges and bring them into close contact with our brotherhood; thereby we will secure their help for our missionary work among those classes that will respond more readily and with better appreciation to the influence of their own countrymen.

The designation of the second meeting of our lodges in each month as one to be devoted to the cultivation of social accomplishments, general instruction and entertainment will prove a potent factor in bringing renewed life and interest into our ranks. The general public can be drawn to us by these public meetings, if held regularly and made attractive, and the sphere of the lodge room be enriched by the presence of the families and friends of the members. Steps should be taken to have this part of our new regulation carried into effective practice, as well as the provision to celebrate by appropriate ceremony the recurring anniversary of the birth of the Order, on the 13th day of October.

The Convention was of decided opinion that efforts should be made to unite the various Jewish fraternities into one grand organization, and appointed a Commission, whose special duty it is to examine the question more fully, investigate its practicability and bring about conferences between the leading men of the various Orders and our representatives. The members of our committee should aid heartily this project so desirable, however difficult its accomplishment may be. They should agitate the question and point out the immense advantages, morally, intellectually

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and financially, that would result from such an union, and more particularly the increase of influence and power of so vast a body in the promotion of the welfare of our brethren and in securing and guarding their rights throughout the world.

To sum up, the members of the Executive Committee should look upon themselves as vigilant and skilful pilots, ever on the lookout for the opportunities to promote the great overshadowing objects of the Order: mental activity, inteliectual advancement, education of the members, promulgation of the sacred principles that give tone, essence and vitality to our labors, and last, not least, the enlightenment of the community at large as to the purposes and aims of the Jew and his religion which are identical with the highest aspirations of enlightened humanity. Selected for their intelligence, the zeal and energy which they have displayed in the past in their labors for the Order, they have not only been assigned a position of honor, but a sacred trust has been given to them as guides and leaders. Let them carry out this trust to the fullest extent and a bright and glorious future awaits our Order; our work will be crowned with success and we will be able to deliver to our successors a mighty engine of usefulness, replete with blessings for our beloved Order, for Israel and humanity.

With fraternal greetings,

JULIUS BIEN, *President.*

[L.S.] SOL. SULZBERGER, *Secretary.*

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THE MENORAH

VOL. X *MARCH, 1891* NO. 3

MIZRAIM AND RUSSIA. THE MISSION OF THE JEWS

THE history of the Jews is closely interwoven with that of every nation that ever trod the face of the earth. There are but few spots of ground that have not been fecundated with Jewish blood, shed either by martyrs or heroes, fighting for the cause of humanity. No one can read history without meeting the Jew in every field, where the cause of humanity was struggling for a higher advance, and it would almost appear as if Jewish blood were the necessary ingredient to the higher lifting of civilization. They entered the list of nations as the messengers of heaven, bearing in their hands the precious evangel of the fatherhood of God and the brotherhood of man. The nations were won by the higher light that radiated from Israel, they accepted the message, but repaid the heaven-sent apostle with disdain, with hatred and enmity, and threatened him with destruction. But the Jew could not be swayed from his path. He had to keep on his pilgrimage and will have to do so until Providence shall pronounce the mission of the Jews ended by the attainment of that higher and highest civilization, which rises superior to sect, caste and creed. Nor were the Jews willing missionaries. The road was thorny at all times, and is to this day beset with tribulations and sufferings, often beyond endurance. The command "Leave the country of thy birth!" was given again and again, and nations acted as the beadles, with whip and scourge in hand, to drive them on; they became executioners of the hapless victims. But the poor Jew, fallible even as he is, who could not penetrate into the mysteries of Divine dispensation, who could not pierce the darkness of the future, did not see that the calamities that befell him

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were but the birth-throes of a bright future, of a step forward, a step higher in culture and in greater fitness for the fulfilment of the task imposed by inscrutable Providence.

The nations of antiquity, upon whom the Jews left the imprint of their contact and who so persistently sought to extinguish that little band with strange customs and stranger notions, have disappeared; their ideas and opinions, their thoughts and aspirations are but the early stratas of a vanished culture, upon which the rock of the present civilization rests—the subject of inquiry for the student of the past. The Jews are passing over their graves: the vigor and strength of the Jews are preserved, their capabilities better developed, their influence more potent than ever.

That martyrdom of the Jews runs like an endless chord through their own history and the history of the world, and even a cursory glance of the more prominent events will be convincing that every persecution was followed by the ripening of a larger number of Jews for the fulfilment of their mission, and by the temporary or final collapse of those who were the instruments of propulsion. This history visibly begins with the slavedom of Israel in Egypt. The increase in numbers aroused the apprehension and fear of the Pharaoh and their decimation and reduction were made the policy of the Egyptian ruler. The cries and anguish of the enslaved sons of Israel did not rise to an assertion of their manhood and to an aspiration for liberty; even the message of their great son, Moses, did not find willing ears, could not arouse the crushed energies of the greatly oppressed people, until the conviction dawned upon their minds that the God of their fathers was with them. When they were expelled by force from the land of Mizraim, they could not see that they, had made the great step which would henceforth consecrate them as the great people of the Book. Out of bondage they were drawn to receive the light of revelation—that revelation which forms to this day the cornerstone of the ethical and moral code of the civilized world.

Their sojourn in Palestine seemed to have been likewise but a temporary makeshift, a preparatory step for the great

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pilgrimage which they were destined to make. The catastrophe which befell them proved to be but a blessing in disguise. The Romans meant to have wiped the puny nationality from the face of the earth, and they only forced these Jews to go forth and become the teachers of the human race.

Jesus of Nazareth who sprang from their loins became the great Apostle, who by his teachings, his example, his wisdom drawn from the fountain of the Jewish lawgivers, sages and seers, hurled the world of paganism from its proud pedestal, dissipated the illusion of Grecian mythology and godlessness and broke the idols of Roman superstition. They became at one and the same time the pupils and teachers of Greek and Arabic philosophy and became the mediums between the learning of the ancient and oriental world and the slowly rising civilization of the occident. Their Bible translated into Greek opened a new light that dispelled the darkness of a world steeped in ignorance, superstition and barbarity. They became the scientists of the new rising generations and furnished the oil which fed the lamps of Thomas of Aquinas, of Gregor of Nyzanz, of Irenæus, of Albertus Magnus, and those other great teachers who stood at the cradle of Western civilization.

And how were they repaid for the invaluable services rendered to mankind? By being hunted from place to place, by being robbed of their hard earned worldly goods, by being massacred in droves and being burned at the stake *ad majoram Dei gloriam.* Every persecution compelled them to seek a new refuge, and though they were only tolerated wherever they were allowed to settle for the time being, they could not help increasing their storehouse of intellectual wealth and of teaching their new friends the knowledge which they carried with them everywhere. Their dispersion was their strength and their trials and tribulations the crucible in which their mental condition was brought to a higher standard.

The invasion of Spain by the Arabs brought also the Jews there. They made the schools and academies established by the enlightened Moors the centre of knowledge and

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science, and taught Alfonso of Portugal to construct the Astronomical tables. But their culture did not shield them against the fanaticism of the bigoted rulers of Spain, and the word was again heard from on high, "Leave the land of thy fathers!" They were again sent adrift, and took with them the enterprise, the scholarship, the industry, the commercial supremacy that made Spain the Ruler of the world. Henceforth powerful Spain sank to the level of impotence in the councils of the nations. To the Netherlands, where thousands of the exiled Jews went, they carried with them all the treasures which they had fostered at their old home. Commerce, learning, independence of spirit, national wealth, bloomed from the time of the incursion of the Jews into the Netherlands. Men arose who drank at the fountain of Jewish wisdom, and it is due to the impulse given by Jews that philology rose to a higher state of perfection in the Netherlands than anywhere else. They gave to the world Baruch Spinoza, the man who, impregnated with Jewish lore, thought and wisdom, revealed to the world the philosophical system that came nearer in conception of unfathomable Deity than any other.

The history of the Jews furnishes the most convincing evidence of Divinity shaping our ends. From every persecution they came forth stronger in faith, higher in culture, more energetic in the pursuit of their mission, more powerful and influential in advancing the culture of the world. One more instance: Fanaticism and intolerance made the Jews seek a refuge in Poland. They were received there in kindness, and they repaid the kindness by their contribution to the greatness of the kingdom of Poland, at the time when that kingdom was a potent member among the rulers of the world. Russia conquering Poland had to take it with its Jews. In Poland, the Jews became more of an integral part of the Polish nationality. Russia does not admit amalgamation, as "Russian" stands also for "membership of the Greek church." The Jews could *not* be absorbed, and toleration is a term unknown to Russian policy. Panslavism excludes every foreign element that is not of the same make-up, politically

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and religiously. Hence persecution of Roman Catholics, of Protestant Christians, of Germans and Mohammedans. The drift of the panslavistic party is to expel all that are not of their race and religion. The Jews will have to go. Those who will suffer in the end will not be the Jews, but the Russians. The expulsion of the Jews from Russia is a great calamity; it entails untold sufferings; it involves a martyrdom which our age of civilization should not have been compelled to witness. But Providence has His own ways and means; decades and centuries do not count in the march of civilization. The Jews of Russia could not rise to a higher enlightenment, surrounded as they were by a population that are in their ways of life and modé of thought deep in the middle ages. The Judaism of the Russian Jews became more and more encrusted with excresences foreign to it, which threatened to choke it with the bigotry and zealotism of oriental fetish worship. Their expulsion will save these descendants of the people of the Book to civilization and humanity. They are expelled from the homes hallowed by the graves of their fathers and the cradles of their children, but they are thrust into a new world, into new surroundings, into a realm of light wherein they will develop into useful members of the civilized world. The emigrants themselves, like the children of Israel that were compelled to leave Mizraim, may not become fully identified with the new work that awaits the growing and coming generations, but their children and descendants will become part and parcel of the new era of culture. No man seems to recognize this ultimate purpose of a kind Providence clearer and better than Baron Maurice de Hirsch. He sees that the only factor of redemption from ancient bondage will be accession to a higher civilization.

Education and enlightenment will fit the Jew to occupy his proper position in the world. These go well in hand with an intelligent study and cultivation of their ancient wisdom and tradition, of which the Jews are the proud bearers, and, combined, they equip him fully for the task of the modern man.

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To education and enlightenment, Baron Hirsch points as Moses of old did to the revelation on Sinai, and to the Divine promises that lived in the tradition of the people. And he pours out his millions like water for the furtherance of these, as they will not merely afford relief for the present, but lift the race to such a high condition of manhood that persecutions like the present will become an impossibility in the future. The whip can be laid only upon the back of the ignorant slave. The cultured and educated man will rise superior to it, he can not be enslaved in the long run. Thus we may hope to see the purposes of God working in the present as they did in the past. Higher and higher were the Jews lifted after every persecution, and they were compelled to travel the thorny path to the new locality where a brighter civilization awaited them. Woe, however, to Russia that plays the role of executioner, woe to her government that veils its barbarities and inhumanities with the pretension of Christianity!

If it were a Christian nation its heart would throb with commiseration, with pity, with mercy, with love of humanity. Its Christianity is but a thin veneer of the ancient Tartaric barbarity. Such a government cannot last; it must collapse, it cannot exist as a member of civilized governments. The role of executioner may well suit it, but the punishment will speedily follow. Jews will fall on the wayside, Jews will die in agony, thousands may perish, but to the Jews as a race no harm will befall. They will outlive the Russia that believes in its power, and at some future day it will beg the despised Jew to return and assist in rebuilding its shattered industries, its destroyed commerce, its crushed energies, and the stone that has been refused by the builders will again become the corner-stone. The story of Mizraim is written on the wall. Open your eyes, ye Russians, and read the lesson which it conveys ere it is too late. Baron Hirsch, however, will have engraved his name in immortal letters upon the tablet that records the names of the wise and great benefactors not only of Israel but of humanity!

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THE "RŒSELE"*

By Nathan Samuely

(*Concluded.*)

"THEN," continued the count, you would learn to paint in colors scenes from life, taken from history—let us say from the Bible, for instance—the weeping of Jacob for the loss of his son, or Joseph revealing himself to his brethren, and other things like these."

"Oh! oh! would not that be charming?" exclaimed black Ahrele, enthusiastically, rubbing his hands with pleasurable excitement.

"Of course that would be nice," chimed in the count, smilingly, "but I am through with you this time;" and turning to the mender of clothes, he continued: "Does your business afford you a fair income?"

"A fair income!" repeated the tailor, in a sorrowful voice. "We work day and night, that our hands become swollen; we hardly permit ourselves a breathing spell, and after all we earn but little more than a crust of bread to still our hunger!"

"Do you think that a contribution of three hundred florins would be a relief to you?"

"Three hundred florins!" hallooed the tailor, who had never seen such an amount of money in a lump; "three hundred florins!—and the gracious lord puts such a question to me?"

"You could have these from me every year."

"What! three hundred florins?" repeated the tailor, excitedly. "Why, you must be joking?"

"Not at all; but you do not get them for nothing, you know; I do not give away things."

* Translated from the German in the *Jüdisches Familienblatt.*

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"Well, shall I perhaps sew coats for the most gracious lord?—oh, yes, I know how to sew coats."

"No, I do not need your coats, but something else you must give me for it."

"And what shall it be? Command me, my lord."

"You must let me have your boy for it."

"Oh, ho!" thought the tailor, "there comes again the crazy count."

"My boy," stuttered the poor man, very much embarrassed, "who gives a child away, if it's e'er so spoiled?"

"But, you fool, he will remain your boy; only I will make something of him, and were he ever so spoiled——"

"And what will my lord make of him?" inquired the poor Jew.

"Tell me first," continued the count, "do you expect to make a rabbi of him?"

"Alas! no. He is so taken up with his drawing that he does not even listen to what the teacher tells him."

"Well, not a rabbi,—do you expect to make a tailor of him?"

"That, least of all. Why, he does not even know how to thread a needle."

"That, neither; well, what then?"

"Oh! if we would only know."

"But I know it, and for that reason I want you to let me have your boy."

"My boy?" said the tailor, in a husky voice; "gracious lord, I am a Jew."

"And what follows?"

"That my boy must remain what his parents were."

"But, you fool, who wants your boy not to remain a Jew? Why, you may select, the boarding-house yourself, in Cracow, where he is to learn how to paint, so that he can have Kosher food and be able to observe his religion. Are you satisfied now?"

"Long live the gracious lord, a hundred years and more!"

"And every year," laughingly continued the count,

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taking out his pocketbook, "I pay you three hundred florins, and I make now the first payment. Every year you will receive the same amount; but you will not need it very many years; your boy will be in a very few years in a condition to support you and your family in opulence and luxury."

"And all that from — painting — what a miracle!" astonishedly observed the tailor. . . . . .

What the count had promised was literally fulfilled. After the close of the holidays, the count, accompanied by Ahrele and his father, journeyed to Cracow. It was the count's business to put him in a school, where he was instructed in drawing and painting, and the father picked out a boarding-house. Every year the tailor received his three hundred florins, though only for a few years, because after that Ahrele had the satisfaction of supporting his parents in affluence.

How far Ahrele advanced in his art is revealed by the item in the paper before me. His name is no longer black Ahrele, but the far-famed artist, Arthur Liebgott. His paintings are highly prized, and the little town D—— is proud of being the birthplace of the great painter.

A miracle indeed. All through the small "Rœsele," which still lies between the leaves of my prayerbook.

Oh! how many more boys might be in the Jew street that also paint "Rœselech?"

But are there also such crazy counts about yet?

"CLASS AGAINST CLASS;" OR, THE CAUSES OF SOCIAL DISCONTENT

By Rabbi Leon Harrison of Brooklyn

THIS inquiry I have denominated "Class Against Class" It deals with the industrial side of modern life. It is concerned with the economic aspect of the fierce unrest that is now leavening the toiling masses. It is a melancholy title.

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Even in this opening phrase, we must express the antagonism of man to man, the uprising of sullen wage-earners against the dispensers of their daily portion. I take for granted your acquaintance with this world-wide agitation among bread-winners. I presume you have noted with anxiety this ominous symptom. I propose, therefore, to consider under the above heading, "The Causes of Social Discontent."

That discontent with the present order of things is responsible for the opposition of class to class is so clear and sure, that these two wordings of my subject matter are practically one and identical. Discontent implies dissension, because it implies desire. The proprietor and the pauper can never well agree. And if brotherly love could conciliate even an empty pocket, it would be buried out of sight in an empty stomach.

Are you, reader, satisfied with your lot? Is your cup of happiness running over? Have you no grievances, no disappointments? Has Fortune distributed her coveted favors to you with equal hand, share and share alike? There must be men among us, strained to the uttermost point of endurance to keep body and soul together. There must be others, safe above the tide-mark, rich, free from care, anxious only to make abundance breed superabundance. I see also the weary eye, the wrinkled brow, the stooping frame. I see the slaves of the tread-mill monotony of routine, privates in the industrial army, fighting starvation, struggling for a foothold, glad to end the year owing nothing, yet owning nothing. Does that mean contentment? Can that afford happiness? Should we be satisfied to spend the major part of our life in simply supporting life?

Yet you are all comparatively prosperous. You are not paupers. You are not huddled together in filthy tenements, insufficiently fed, poorly clad, your children driven to factory labor in their tender years to eke out a miserable subsistence. Compared with the very poor you are very rich. Millions to-day are forced to the wall. The bitter cry of outcast London is being re-echoed in every great city in the world. Do you realize that hundreds are dying every year of starva-

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tion, of actual lack of bread, in the very midst of rich communities, apoplectic with unused wealth? Do you realize that, for by far the greater part of the human family, life is not worth living at all, for it means endless toil, boundless misery, joyless, cheerless homes and bitter suffering? You may not realize these frightful truths, yet it is beginning now to dawn upon the toiling millions, that they are very miserable, that they have the right to the happiness, and that beside the right they have the might, the force, the strength of numbers to compel attention and secure justice.

This is the state of the public mind. This is the cause of the general uneasiness. This is the rude outline of the most weighty and difficult problem that history has ever presented for the solution of man.

Why should it come up to-day? Why hasn't it existed in every age? Why should this century be the battlefield of hostile classes and the cradle of discontent?

Have men less comfort to-day, fewer luxuries, more hardships? Are they more wretched than under church rule under royal tryanny, under the serfdom of feudal lords and barons? Have the toilers alone gained nothing by civilization, with its steam and lightning, and marriage of continents, and mastery of Nature?

I answer that men to-day have fewer grievances, but are more conscious of them, and more conscious, too, of their physical power to remedy them. The world has changed like a man, and has grown out of child-like submission into passionate rebellion against evils and wrongs. The critical, merciless spirit of independence, that prevails in modern religion, as in government, has spread to the most vital question of all—labor, its position and remuneration. It is my purpose to show how these vast problems, affect one another in men's minds. Great questions cannot be separated.

A man's standpoint cannot be shifted. Man is made all of one piece. He is not a conservative in one respect, a radical in another He is one man in all things. He obeys his strongest motives. He is an organic unit. And so restlessness, dissatisfaction, desire of change from the root up—a

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tendency that we call radicalism —the prevailing tendency to-day among the millions—enters into every opinion and policy of the individual. In religion it concerns his right to think; in politics, his power to act, in industry his opportunity to make. This strong tendency or any prevailing tendency makes the man of character characteristic in all his doings and in all his judgments, for otherwise he would not be a man of character.

Allow me to illustrate this theory. Take the two extremes—the Englishman, stolid, backward, changeless, an anchored raft, that shows the world how far beyond him it has moved, with an established church, established party and established prejudices. Now consider the frowsy, wild-eyed advocate of bombs and dynamite, preaching anarchy in politics, atheism in religion and bloodshed in industrial agitation. How men view all things with one eye and one mind.

I have said enough to show that the human brain is not composed of water-tight compartments, human life is not made up of separate and distinct provinces. All our activities and powers, prejudices and convictions run into a single current, affect each other and affect us by their combination and interaction. The Mississippi River flows strong and swift because the Missouri and the Ohio have united their waters in its channel.

Understand what this thought means in its practical applications; and you will understand the labor problem. I claim that men are affected by their honest convictions and act upon them. I maintain further that these convictions spring often from the side of human nature other than the one wherein they took effect, yet influence the whole man in an entirely different field.

Starting with this doctrine, I believe I have thought out a connection between belief and action—such action as we are now considering—new to political economists and theologians, yet valuable to both. I ask your attention to this thought. It follows inevitably from the foregoing principle. It is simply an inference from the acknowledged unity of the

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human mind. This is the thought. This is the kernel of the matter.

We are animals. We are also human. We have a spark of the Divine. This seed of fire has grown into a magnificent development of the religions.

Religion is rooted in the soil of our weakness. Its mighty trunk is strong and upright as rectitude itself. Its spreading branches vanish upward into awful clouds. And there upon distant bough, beyond mortal reach and mortal vision, grows the fair flower of immortality.

Now, I believe in this eternal hope as the glorious climax of human destinies. I believe in it as the demand of thought, the crown of duty, the promise of God himself speaking within the soul of man. I believe in it: and without that intense, complete belief the world would be cold and comfortless, this planet would be a graveyard only for the dead and dying, a ghastly morgue in which we stare at each other's wounds and tears and grieve that we had ever been created.

If man is made to rot to pieces in the grave, there is no God, or God is a fiend. This is my creed. This is the creed of millions. But there are countless multitudes to-day who have lost this priceless hope who have ceased to believe in a here-after, who look forward with passive submission to final annihilation.

They are what are commonly called the masses. They are the great unchurched majority. They are, as a rule, the great army of toilers who to-day are fiercely clamoring for righteous treatment, who are resolved to make this life at least endurable and glad for themselves and their children.

They have ceased to believe that whatever is is right. They have ceased to be satisfied with submission and patience. They insist on having all that justice can rightly claim, all that a menacing majority can exact. They are in the vast majority. They have in this country the political power in their hands, if they but knew how to use it. They will soon have the same supremacy in England. Rumblings of impending earthquake are heard in Germany, and the

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haughty Kaiser himself is playing with fire as he slowly commits himself to the Utopian dreams of the Socialists. The thundercloud is gathering upon the horizon. Who knows when it will be ready to strike with lightning that smites once and smites no more? When faith, now lost and decaying, was once a lightning-rod that imprisoned these perilous flashes they now threaten civilization itself.

Your children may live to see a day of violent change and bloody upheaval such as has never yet been seen in the world. Its character, its scope and methods depend greatly upon the growing intelligence, upon the harmonious action of the toilers themselves. Tremendous changes are impending. When, where, how soon they will attempt to remodel society who can attempt to know? Who may even venture to predict?

The crisis, as I have stated, is being hastened by the radicalism of the masses in religion as well as in political economy. This is my contribution to both sciences. This is my view of present changes and symptoms. You may or may not accept my statement of reasons and causes. I consider it philosophical and rational and borne out by fact. I think men underestimate the power of ideas, the influence of beliefs and non-beliefs upon men's minds. Religion and irreligion are not yet played out as factors and counter-factors in the world's civilization.

Dismissing theory, and considering practice, what part has religion played in this transformation scene, whose symptoms are to-day strikes, trades unions, federations of labor, the increasing strength of Socialism, the enthusiastic reception of a communistic work like Bellamy's "Looking Backwards?" What part has religion played in this new attitude, its growing strength, its increasing demands?

To my mind, a passive and discreditable part. What kind of instruction is given from the average pulpit calculated to make the capitalist think of his human duties toward his subordinates, calculated to make the laborer think of his proper attitude toward his fellows and his employer? Is there any such specific instruction? And if there were, how

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many churches are there for the poor? Do not the churches perpetuate and emphasize the distinction between rich and poor, by their toadying to the wealthy, their aristocratic location, their removal from poverty-stricken districts to richer and more congenial surroundings? The Catholic Church is an honorable exception. The Catholic Church welcomes the poor and outcast, its ministers labor in the slums and tenements, its sisters of mercy care for the lowly, sick and the helpless. There are Protestant churches nobly prominent in philanthropic work; but how few compared to the whole? How little is spent in such purposes compared to the millions for foreign missions and princely salaries and the many thousands for the sham conversions of a few pitiful, purchased Jews?

There are wealthy synagogues too, in the great metropolis, magnificently prosperous and rich in worldly goods, yet miserably penurious in dealing out their substance for the benefit of the poor, the ignorant, the infirm. What right has a religious corporation to a handsome surplus when so much misery is unrelieved, so many districts are congested with poverty and the assistance afforded by outside organizations is but a drop in the bucket compared with the great sum total of distress.

How many rich synagogues have missions for their poorer brethren, branch synagogues to welcome them to worship and instruction? Have any? Have some? Has one? It seems to me the purpose of Judaism is not to support simply gaudy shrines, operatic singers and weekly orators, but to take the initiative in caring for the needy, cheering the unfortunate and bringing sunshine into darkened lives.

Religion, the handmaid of God, should minister to the necessities of men. How greatly might poverty be alleviated by the common cooperation of religious bodies. How greatly discontent might be diminished. How largely the settled gloom due to the absence of religious theory might be brightened by the presence of a little religious practice.

The problem of poverty is at the bottom of the social problem. The selfish absorption of wealth by the favored

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few, their tenacious grip on their great abundance while an ocean of misery rolls up against their very doors; that is what makes the contrast so bitter between the two extremes of gilded splendor and hopeless destitution.

Let religious teachers set themselves to the work that calls on them to do it. Let them soften the hard heart and open the tightened purse-string. A tremendous responsibility devolves upon the rich. They are responsible for what they do not do as well as for what they do. They should give with no niggardly hand, but in generous showers wherever gifts are needed. They should disarm prejudice against wealth by its noble use, by its public spirit, by its quick concern for human necessities, by the magnificent exercise of great opportunities.

Men may thus be brought to love where now they hate. They may be led to see that with the greatness of resources is increased the greatness of the burden to be carried. Employer and employee, capitalist and laborer, rich and poor may be brought together on the common ground of humanity by the multiplication of Peter Coopers, by splendid munificence as princely as splendid fortunes.

This the pulpit can preach: This it is just beginning to understand. This should be its special labor, its high and holy mission, its chief reason for existence. Churches are not, or should not be, clubs for public worship but schools for plain-speaking and ready obedience; centers of ever-widening circles of usefulness; the common home of all classes, the peacemaker between all contending interests.

When churches shall spend as much money on practical well-doing as on eloquence and song, when men shall frequent them to learn from disinterested lips the lessons of duty of mutual help and brotherly union, and when the hope of heaven shall thus be supplemented by the actual betterment of this earth, then half the problems of our age will solve themselves; the giving hand of toil will cease to be the clenched fist of menace and assault.

Then if poverty does not vanish from the earth it will exist as the result of poor endowments, natural inequalities

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for neglected opportunities. Hate will vanish, discontent will be gladdened into satisfaction, faith in God will grow out of faith in man.

May that blessed time draw on apace, when honor shall be the portion of the honorable, reward be earned by honest effort, and the lowly and the great, according to their gifts, strive together towards the same great end:

Some can do but humble service,
  Hew rough stones and break the soil;
While the few alone may gather
  Joy and honor from their toil.
But if humble or exalted,
  All are called to task divine;
All but aid alike to carry
  Forward one sublime design.

Rare and radiant picture of the perfect commonwealth! Be it our joy to hasten its approach; our pride to labor for its coming; our full reward to see the work of our hands bring peace on earth and love and human brotherhood.

RECOLLECTIONS OF THE HEBREW HERMIT.*

By Heinrich Byron

The Angels of Peace.

PEACE be with you, ye angels of peace, ministering angels, angels of the Highest, of the King of kings, of the Holy One, praised be His name! Peace be with your coming, ye angels of peace. Bless me with peace, ye angels of peace. Peace be with your going, ye angels of peace!

So sing the Hebrews in solemn, gladsome melodies, as they enter their houses on their return from the house of God on the eve before the holy Sabbath.

Once, as my father was pacing to and fro in the room,

*Written for the Menorah and translated from his German manuscript by Herbert F. Jenness.

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singing this song of peace and leading me by the hand, I asked him to explain to me the visit of the angels on the eve of the holy Sabbath. He pressed my hand warmly and related :

"The angels wished to visit man, the noblest creation of God on the earth, but God withheld them; 'for', said He, 'wherever angels go, there must ever peace be, and man, although the noblest creature on earth, is still earthly, and his earthly cares and earthly strivings fill his heart with disquietude and prevent the entrance of peace.' Hast Thou, then, not given him a day of rest, the Sabbath?' asked the angels: 'we will visit him on that day.' 'Even on that day,' replied God,' mankind has only outward peace.' 'So then,' answered the kindly angels: 'we will visit poor man on that day, and carry to him as a gift inward peace. We cannot, indeed, have the joy of receiving from mortals: grant us, then, that of giving to them.'

"The All-good granted their request, and from that time on they have always visited us at the beginning of the Sabbath, and they ever bring us peace. They only tarry a few instants, but as secret precious herbs spread unseen their incense, so the goodly gifts of the angels diffuse a holy peace in and about us which passes not away before the end of the Sabbath."

The Bower Feast.

During the seven days' feast which we call the bower-feast we dwell in lightly-constructed booths, covered with branches and leaves, in memory of the wandering of our forefathers in the wilderness, during which time they were obliged to live in huts.

Once while we were celebrating this feast the powerful ruler of the great dominion in which I was born, passed through our village. It so happened that this prince while on a walk came near to our rustic bower; he observed the same and to the great astonishment of his followers, turned his steps toward it. My father was quite surprised at the sudden appearance of the great ruler before him; but as he

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constantly kept in mind that wherever he might be he was always in the presence of the King of kings, he was in nowise disconcerted. He rose up respectfully, and asked the prince to do him the honor to enter his cottage.

"Why do you build such cots?" asked the prince.

"In remembrance of the wandering of our forefathers in the wilderness," replied my father.

The prince who had seated himself meanwhile, became absorbed in reflection. After a while, he said: "Not also in remembrance of the wandering of us all through life? As a reminder of the fact that, even though we may dwell in palaces of marble we all dwell equally in frail cottages? That even though our body be ever so strong, it is, as it were, but a perishable cot wherein the soul may only dwell for a short time? It was but curiosity that led me hither; now, however, I am glad that I entered, for I am a powerful ruler over a vast empire: I dwell in a noble palace; am in the full strength of youth. Who, then, has greater need to be reminded of the frail and transient cot of a fleeting life?" Saying these words the prince arose and left the cottage. Then my father, raising his hands, said solemly:

"Praised be Thou, our eternal God, King of the world Thou who givest of Thy power and of Thy wisdom to flesh and blood (to man)!"

This is a union of two forms of blessing which we employ according to the precepts of our teachers, one of which is to be spoken at the sight of a great prince, the other on seeing a man of great wisdom.

The Prophet Elias.

The feast which we keep in remembrance of our delivery from the bondage in Egypt is a very joyful one. On the first two evenings, especially, we have great table-feasts at which wine is drunk. Each member of the family then has a cup of wine before him. and in the midst of the table is placed a very great cup, filled to the rim with the best wine for the Prophet Elias. We expect a Deliverer who not only

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will gather together our people now scattered abroad over the whole earth, but will also unite in one family all mankind through the universal knowledge of God, the Heavenly Father. The holy tradition says that three days before the appearance of the Deliverer, the Prophet Elias will come to announce to man the joyful message of the approaching advent of the sublime Prince of nations, and to prepare the people to receive Him. The holy tradition says further that on the same day of the year whereon God delivered Israel from the Egyptian bondage the Prophet Elias will announce the dawning of the great day on which the sun of true freedom will rise on all mankind and deliver them forever from the bondage of all the powers of darkness. So then, on these two evenings, when we reach a certain passage in the songs of praise which we sing from the fulness of our thankful hearts, the door is solemnly opened to give entrance to the much-longed-for exalted guest.

Now in our village there lived a man to whom God had given great joy in the possession of a large family of dutiful children. Not one among them however, made the father's heart more glad than the unusually talented second-born son. This one was sent to a renowned school in a great city far from our village, and after two years of suspense had passed, the anxious parents could at last look forward to the early return of their most beloved son. But still he remained away and no word came from him. All seeking for the fate of the young man was in vain, excepting the assurance that he had left the city where the great school was. And as one unhappy year followed another without bringing any news of the missing one, the sorrow-bowed parents at last gave up all hope of ever seeing their child again. The Sabbaths and new moons came and went; the feasts returned without joy and without consolation; then came again the feast of remembrance of the deliverance of Israel from the Egyptian bondage. It was the first evening of this aforetime so joyful feast. The parents, aged before their time, sat at the great festal table surrounded by their remaining children. A cup of wine

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stood before each, and a large cup filled with the best wine stood in the middle, ready for the Prophet Elias. All sang hymns of praise to God the Deliverer, and the place in the ceremonies was reached where the door should be solemnly opened to Elias. Scarcely was it opened when there entered the long lost, dead-believed, but ever beloved son, and stretched out his arms to the astonished parents, brothers and sisters.

"Elias!" (for so was named the long-missed one,) "Elias!" cried father, mother and all with one voice; "Elias, thou livest, thou art given to us again!"

They fell on his neck, kissed him, wept over him, and every one praised the All-good.

As soon as the newly-arrived had rested a little from his overflowing joy, he began to relate how on the way home so many years ago he was attacked by robbers and had been held a prisoner all these hopeless years, until he had a short time before succeeded in making his escape. But his father would not let him finish:

"Leave the story, my child," said he, "for another time, but now seat thyself with us, and we will all praise God for the deliverance of our fathers and for thine own."

The mother was about to bring a glass for Elias, but thereupon his father said, pointing to the Prophet's cup:

"That is the cup of Elias; the Prophet cannot now come to bring to man the joyful message of the deliverance, and so he sends our Elias in his stead, to free us at least from many years of mourning. The Lord has taken away; the Lord has given again; blessed be the name of the Lord!"

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SUICIDE AND MARTYRDOM AMONG THE ANCIENT HEBREWS

By Dr. G. A. Danziger, San Francisco.

With special reference to the time and composition, as well as an explanation of Psalms cxi. to cxviii. inclusive.

SELF-DESTRUCTION among human beings is of great antiquity, but its relation to criminal jurisprudence is comparatively modern.

The Indians, Egyptians, Greeks and Romans committed suicide as readily as men and women of our own age. Nor were they thought of less because of that. It was not a crime, as English law considers it, and as the orthodox faith of to-day is wont to treat it.

Roman law very late, indeed, began to treat suicide as venial.

The Bible, the time of composition of which embraces a period of more than a thousand years, knows of but four suicides, that of Saul (I. Sam. iii., 4), his armsbearer (Ibid. verse 5), Ahitophel (II. Sam. xvii., 23) and Zimri (I. Kings, xvi., 18).

There is, in fact, no term expressive of suicide in the Old Testament; sufficient evidence that the Hebrews of the first Commonwealth did not commit suicide.

The probable reason for this might be found in their clear belief in Jehovah. The constant preaching of the word

*The "redemption" of an idea, one hidden among the stores of knowledge of a modest and retiring scholar, is a redemption withal. Probably as much as the "Barbarossa" idea, when redeemed by the magic genius of a Moltke or by the magic touch of a God-graced poet. The Hebrew sages of old entertained this view, and expressed it in this adage:

"Whosoever tells a (good) thing in the name of one who told him of it, brings a redemption upon the world." The Rabbis, it seems to me, had two objects in view—first, the idea advanced by a modest scholar should be credited to him, and secondly, that a man who repeats a story, or gives expression to an idea, probably in better words than the originator of such an idea or story possibly could have done, that the latter "redeems," the thought

I fulfil a similar duty by crediting Mr. M. B. Levy, my learned father-in-law, with having suggested the cardinal points of this article, and I may well say: "We have gathered posies from other men's flowers. Nothing but the thread that binds them is ours."

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of God, the demanded adherence to morality and the desired confidence in the "Redeemer who brought them from the house of bondage."

During the second Commonwealth, when the Hebrews came in closer contact with other people, suicide was of a more frequent occurrence. The many persecutions which the Jews were subjected to in the second century before the Christian era, under Antiochus Epiphanes, made suicide a daily incident. The rabbis, appalled at the number of those who committed self-destruction, gave name and title to both suicide and to the one who committed it.

"Wilful self-destruction," they termed "Ibud Atzmo lo Daath," while the one who committed suicide premeditatedly was called "Meabed Atzmo lo Daath."

The latter was in part excluded from certain honors at the burial: he had committed a crime.

The question as to what caused the rabbis to formulate a law against suicide is now very important. The reason, however, was not to stem the tide of suicides because the surrounding people committed it. It was mainly, and, in fact, due to decide between what was a premeditated crime, a lack of self-reliance and confidence in Divine help and that which was holy martyrdom.

We have to remember that those were very hard times for the Hebrews. They were forbidden to circumcise their male children, to keep the Sabbath-day, to study the law, or to congregate for the purpose of any discussion of religious subjects.

This made many faint-hearted and drove them to despair.

To become a sainted martyr for his religion and his God, appeared to many an impassionate and impulsive Hebrew a far better and more desirable thing than to suffer persecution and cruel death at the hand of a Roman soldier. Many invited another form of destruction; they purposely disobeyed the laws of the Romans in order to suffer death, so that they might become martyrs.

To discourage these flagrant crimes against life, and

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more especially to implant a certain amount of self-reliance in those that were faint-hearted, the rabbis sought to define the act which was to be called simple suicide, treated and condemned as a crime, and that which was to be considered martyrdom. "A suicide is not he," says the Talmud (Semachoth, Part II.) "who, climbing a tree or a roof, happens to fall and be killed; but he is a suicide, who says: 'I will climb this tree or this roof, will throw myself down and kill myself.' And if we saw him do this, such a person is to be treated as a criminal suicide. But if a man is found dead hanging to a tree, or lying upon the highway, he is to be treated as one murdered, and hence loses nothing of the honors and the sacred rites due to the dead."

On the other hand, the Rabbis established a *norm* for martyrdom, which was confirmed by the Council of Lydda in the first century A.C.E. There were three cardinal principles, which the Hebrew was to defend. He was commanded to die rather than commit incest, murder, or to worship idols; those dying in the defense of these three principles were martyrs. That any other reason for committing suicide or endangering one's life was considered criminal, is evident from the fact, that Pappus, a scholar living in the second century A.C.E., reproached Rabbi Akibah, the great patriot in the Hadrian revolution, for wilfully endangering his life by openly teaching the Mosaic law—Hadrian's edicts having made the teaching of that law an offense punishable by death.

Whereupon Rabbi Akibah replied, that he had longed all his life to sacrifice himself for his God and his religion, and that he gloried in teaching the cardinal principles of Judaism. For when Moses said: "And thou shalt love the Lord thy God with all thy heart," etc. he meant that we should love God, though we had to die for it.

Poets and writers endeavored to lead the people heavenward in piety and to imbue them with confidence in God's help. And it might be that Psalms 111-118 inclusive, were written just about the time of the Jewish persecutions, concurrent with the reign of Antiochus Epiphanes, and were

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embodied in the text, because of their pathetic appeals and encouraging promises.

The peculiarities of the language, the constant plea for *Beta'hon*, i.e. "confidence in the Lord," and the peculiar application of the root "muth" i.e. death in all its variations and shades, points to the fact that those Psalms were written as an independent brochure against the prevailing mania of suicide.

These Psalms then, it seems, were an independent creation, addressed directly to a people who were in the throes of an exciting period, expecting hourly evil tidings derogatory to the national faith. "Unto the upright, there ariseth light in the darkness; he is gracious and full of compassion and righteous."

"He (man) shall not be afraid of evil tidings, if his heart is fixed, trusting in the Lord," reads Psalm cxii.

Psalm cxv is powerful in its expression, alternating with a prayer to God and as an appeal to the people, who lack confidence in divine mercy, assistance and ultimate redemption. "Wherefore should the heathen say (scoffingly) 'Where is now their God?' But our God is in the heavens; he hath done whatsoever he hath pleased." (Ibid. v. 2 and 3).

Equally strong and promising are the verses 9, 10 and 11 of the same Psalm, "Oh Israel, trust thou in the Lord; He is their helper and their shield. Oh House of Aaron, trust thou in the Lord, etc. Ye that fear the Lord, trust in the Lord."

Psalm cxv. v. 17 reads: "The dead (the noun 'meithim' being used) do not praise Yah, nor those that go down into silence."

Psalm cxvi. v. 15 reads: "Precious in the sight of the Lord is the death ('hamovethah' being the term) of his saints." The death of the wicked ought to be more pleasing to Jehovah, is what common sense suggests.

Psalm cxviii. v. 17 the author exclaims: "I shall not die but shall live and I shall tell of the works of the Lord. The Lord hath chastened me, but he hath not given me over unto death."

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There is an apparent contradiction between the last two verses and verse 15 of Psalm cxvi, where the statement is made that death is a desirable thing since it is precious in the sight of the Lord, when almost in the same breath he finds death most undesirable; he wants to live and sing unto Jehovah.

For the clear interpretation and correct understanding of all passages in which the Hebrew root "muth" is used in these Psalms and elsewhere, when such term is not in strict harmony and logical consequence with the foregoing or the following sentence, we must apply a law of evolution. This law is: first comes the genus, then the species; applied to language, it takes a similar form, viz. first comes the general term, then the different shades in meaning.

In all primitive languages, one general word extended to all shades of meaning, expressing every specialty of an action or an idea. The Hebrew language originally had but one term expressive of death (*i. e.*, natural death), suicide, martyrdom, and even political decay of a state or nation. This term was "Muth"; it is used in these Psalms mostly to denote suicide, and by this application it seems to us to disclose the fact that these Psalms were a poetical effusion upon the existing or contemplated Rabbinical *norm*, that the law of the land must be obeyed if it is not in violation with the three cardinal commandments.*

The Biblical phrase for an impatient man, a man in despair is identified with the root "muth"; (*gotzroh nafshi lomuth*), expresses this state. ("My soul is in despair—I am sick unto death—I could destroy myself.")

All minor affairs, about which a person committed suicide were far from laudable; such people were considered as not having glorified the name of God (Kidash ha-Shem).

Then Psalm cxv. 17 would read thus: (*Lo hamethim*

* The primary root of "muth" is certainly "mrt", and compares with the Sanscrit "mri" (to die) and is synonymical with the Malayic "mita" (to kill) but not with the Greek "ηορτος" which is mortal. (*Moth Yomath*) or the future. Hophal (*Moth Yomath*) applies to a forcible death by others or by one's own hand. (*Hamoothah*, is a part construction from *Moth*). The Hiphil, (*Hemith*), and the Piel (*Motheth*), the former gives (*Memithim*) as destroyers or self destroyers, and the latter means simply to kill or to slay.

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yehaleluyah) "The suicides do not praise Yah, nor those that go down (wilfully) into silence." That is, Psalm cxvi., 15, would read: "Precious in the sight of the Lord is the (martyr) death of this saint,† that is, those that either kill themselves or permit themselves to be killed, rather than worship idols or commit any of the other crimes.

Similar reading would make Psalm cxviii., 17, where the author says: "I shall not kill myself, but I shall live, and (living) I shall tell of the works of the Lord. The Lord chasteneth me sore, but he hath not given me over unto death:" that is, though I suffered, I did not despair, I did not commit suicide. Analogous with the question at issue is Job vii., 15, "I thought already on strangling and death by my own hand," says Job, "but I abhorred it."

Also the passage in Job ii., 9, 10, where Job's wife tells him to blaspheme God and die, seems to point to suicide, for how can blasphemy bring instant death? It therefore can only mean that the blasphemy would be in the act of suicide. This is also apparent from Job's reply, "Thou speakest like a bad woman; shall we receive good at the hand of God and not receive evil?"

That suicide was considered a fearful crime, is also evident from Josephus, Jewish Wars, iii., 8, 5. In the speech to his warriors in the cave, who are willing to commit suicide rather than be captured by the Romans, he says: "Why are we in such haste to spill our own blood, dear friends? Why break forcibly the bands that unite body and soul? Suicide is foreign to all that lives in nature, hence it is a transgression against God, our Creator

There is no animal that wilfully kills itself. And should God not be full of wrath, think ye, when a human being wantonly rejects the most precious gift of God? From him is our being, and he has the right to destroy it, but not we.

When anyone spoils or mismanages an object intrusted into his care, he is considered faithless to the trust, he is a

† "He is a true saint," says the Talmud, "who hath sacrificed his life to glorify the name of the Lord in a proper manner; for the Rabbis said that a man shall rather suffer himself to be killed or to commit suicide, than worship idols, commit adultery or murder.

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bad man. But when a man forcibly tears from his body the soul entrusted to him by God Almighty, should not he call upon himself the vengeance of the Lord? We are apt to punish slaves who desert even the hardest masters. And we would think nothing of it to desert the kindest and most gracious Lord? The souls of those who commit suicide enter the darkness of the lower regions, and the Lord God visits such an iniquity upon their descendants on body and soul. Therefore it is that God hates the suicide, and the wisest of law-givers punishes it. Aye, it is the custom among us to leave the body of a suicide as a mark of disgrace, unmourned and unburied till sundown, while we are commanded to inter our dead enemies."

This speech, however, seems to have had no effect upon his despairing companions, and he alone was left to profit by his wisdom.

The Rabbis said: "He who commits suicide has no share in the bliss of the future world." (Aboth 4, 22.)

We have already mentioned that there were exceptions to this rule: and that suicide was not only permitted but commanded, when the three cardinal principles were at stake. Every Hebrew was enjoined to defend his belief in Jehovah, the one God, to keep holy domestic relations, to respect those of his neighbors and to protect human life. If a man committed suicide on any other account, he was guilty of murder. The second book of Maccabees tells of the suicide of Rhazis, one of the elders of Jerusalem, whom Nikanor persecuted. It also tells of the mother and her seven sons, who died the death of martyrs, because they refused to abjure the faith of their fathers. But there were limits to this also, and we hear the Maccabees criticise the 'Hassidees, who would not fight on the Sabbath day, preferring to be burned alive in caves by the enemies.

Regarding the punishment of a suicide, the Rabbis were of different opinions. In this, however, they agreed that a suicide, though punishable, could not be subject to any severe disgrace; the suicide, it was thought, would have to answer to his Maker for his crime and He would mete out

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his punishment. On the other hand, if it was proved that a man committed suicide premeditatedly, he was slighted at his burial. But it had to be proven that he premeditated the act, that he was of sound mind, and that he was not a minor—that he is under the age of thirteen years and one day. Any neglect in this respect on the side of the authorities was considered an offense against the dead, which merited punishment from Heaven.

The Rabbis emphasized the fact that Jehovah punished the Jews because they failed to properly mourn Saul, the King, who committed suicide in battle with the Philistines; presumably because he was not of sound mind. (Tract Jebamoth 78, and others).

Another point which had to be taken into consideration at the burial of a suicide was, not to disgrace or to insult the survivors. The rabbinical rule in this respect was, "All such rites that will conduce to the honor of the living, must be accorded to the suicide at his burial, but that which is not necessary to the honor of the living, withhold from a suicide." (Semachoth Part 2).

Neither funeral sermon, mourning, nor sign of mourning were allotted to a suicide; and later on the custom was adopted to bury a suicide near the graveyard fence. The foregoing constitutes in point of fact the demonstration that the Jews of the first commonwealth were not fatalists, considering as we have stated, that in the space of a thousand years only four suicides are reported. Their clear optimism would not have been darkened, if they had not come into close contact with the vices of the Greeks and the Romans. And these vices, in after years turned into an agonizing scourge, that made cowards of a proud, brave and God-confiding people.

It is this lack of holy self-reliance, born out of confidence in divine mercy and goodness, that makes men and women of to-day fatalists, who seek self-destruction in preference to self-mastery. History repeats itself. A time will come, when man will learn to master his passions; when he will not mistake his wants in life, and when life itself will be filled with every conceivable pleasure, because it will have a clear and noble aim for every man and woman from the highest to the lowliest of mankind.

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THE CHEMISTRY OF WHAT WE EAT.

By Prof. Henry A. Mott, Ph.D., LL.D.

II.—Fish.

As in many parts of the world fish constitutes the sole food of the inhabitants, who are called *Ichthyophagi*, it is necessary to devote considerable time to the consideration of this article of food.

Fresh and salt waters abound in vast varieties of fish. About 9,000[1] species of living fish are known, variously distributed, and found in greater or less numbers in almost all the waters of the globe, fresh and salt. The greatest number of species, however, are found in the tropical waters, especially in the seas of the Indo-Moluccan Archipelago.

Dr. H. Simpson[2] states that no less than forty-five varieties of fish are eaten in one locality in India, viz., Dacca.

In northern localities, where it is too cold for higher vegetation, fish forms the principal food.

In the writings of Moses[3] it is stated: "Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. . . . Whatsoever hath no fins or scales in the waters, that shall be an abomination unto you." For this and other reasons considerable prejudice existed against the consumption of fish. The Egyptian priests were forbidden to eat fish of any kind, under the idea that it increased the sexual appetite, or that it was the cause of leprosy. Henry I. is said to have died from eating too much of the lampreys.

At the present time, however, sturgeon, cod, whiting and eels (fish without scales) are eaten with relish and without producing any bad effects.

Some fish are poisonous—mostly those found in tropical climates, and these are only poisonous at intervals.

The symptoms produced[4] resemble those of cholera. Sometimes an eruption, like nettle-rash, appears, or various

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nervous disorders, such as trembling or convulsive twitching of the limbs, paralysis and stupor.

Just to what the poisonous effect is due, it is difficult to ascertain; certainly sometimes to idiosyncrasies, and more frequently to the fact that the fish have been dead too long, although it is said that putrid fish have been eaten and enjoyed by some tribes.

It has been stated that a fish must be regarded with suspicion "if it has attained an unusually large size, or is destitute of the naturally fishy smell, or has black teeth, or if silver or an onion boiled along with it becomes black;" but all these tests are unreliable. As a general rule the flesh of fish should not be soft, but firm and hard; and the gills of the fish should have a rich, dark color, and not a pale color, which is, as a rule, present in stale fish. Any one who has had the good fortune to eat fish within a few minutes after being caught, knows the marked difference between such fish and those purchased in the market.

Letheby[5] says: "Fish is not a favorite article of diet with the laboring classes unless it is salted or smoked, and then it is chiefly used for its flavoring qualities."

There is no doubt about fish being inferior to the flesh of quadrupeds and birds, as an article of nourishment, as it lacks the satisfying and stimulating properties. In Holland, Sweden and Russia, however, where the poor rarely taste meat, the staple article of food, with coarse bread, is dry, salted fish, and this is found to be sufficiently nutritious. As fish does not satiate the hunger as well as meat, the appetite returns oftener, in consequence of which more fish must be eaten than would be required of meat.

The fact that the health of the inhabitants of fishing towns is high, and that the fisherman is more or less active, tends to show that a fish diet is capable of sustaining life in an effective manner.

Dr. Davy[6] states "that the ichthyophagous class is especially strong, healthy and prolific; and, in fact, in no other class do we find larger families, handsomer women or more robust and active men."

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Among the different varieties of fish[7] we find the cod, lisse, plaice, sprat, turbot, sole, flounder, sturgeon, sword-fish, haddock, whiting, herring, mackerel, shad, pilchard, eel, mullet (red and gray), skate, halibut, bass, sea-bass, blue-fish, black-fish, pike, carp, teuch, roach, pickerel, perch, salmon, trout, bream, anchovy, whitebait and smelts.

Fishes are generally divided into two classes, viz., into white-blooded and red-blooded. The first class may be represented by cod, sole, turbot, brill, plaice, flounder, etc. The second class may be represented by salmon, etc.

The flesh of white fish, as a rule, contains less oil than the flesh of red fish. In the salmon, the oil is distributed throughout the muscular tissue. In the cod it is stored up in the liver. The sole contains little oil; the eel, however, contains considerable.

The nutritive value of different varieties of fish differs much more than the nutritive value of the flesh of the mammalia.

Fish differ in delicacy and flavor. The whitebait, when properly cooked and served, is the most delicate; while the trout, smelt, Spanish mackerel, shad, salmon, and halibut are highly esteemed.

The quality of fish depends considerably upon the time of spawning, for just before this period the animal is fatter and has a richer flavor, and is therefore most appreciated. During the spawning season the fish is "out of season," and is flabby and inferior; just after spawning, from loss of fat, the fish is thin and more or less unfit for food. Young fish are always "in season," as they have not arrived at the age of spawning.[8]

Mr. Tull[9] states that fish were at one time subjected to the process of castration and spaying; the object being to prevent the excessive increase of fish in ponds, where the numbers did not permit any of them to grow to an advantageous size. Not only, it is stated, was the desired result attained, but the fish that had undergone the operation grew much larger than their usual size, were fatter and remained always in season. This practice is not, however kept up;

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in fact, it has been the study of the pisciculturists for some time to study and perfect processes for the artificial incubation of the eggs, so as to stock the rivers with fish.

The cod and mackerel are deep-water fish, which visit the coast periodically for the purpose of finding spawning grounds. They associate in immense schools, in which the females are said to exceed the males in the proportion of more than three to one. The eggs of the herring are deposited on the ground, and there become matured and hatched.

Investigation showed that the eggs of fishes are impregnated after leaving the parent,[10] and it was found that fish-eggs could be impregnated and hatched artificially by man with vastly better results than were produced when the fish were left by themselves.

The possible yearly increase of fish is very great; the ratio of increase varying from 100 to 1 in a yearling trout, to perhaps 1,000,000 to 1 in a full-grown sturgeon.

This increase, which is nearly all lost in nature, can be almost entirely saved at a comparatively insignificant expense by artificial impregnation and hatching.

The honor of the discovery of the artificial impregnation of the eggs of fish is generally conceded to Major G. L. Jacobi, of Hollenhauser, whose experiments were published in the *Hanover Magazine* in 1873.

NOTES ON THE CHEMISTRY OF WHAT WE EAT.

1 Johnson Cyc—Fish—Theo. Gill. 2 "Rep. on Dietary," 1862. 3 Leviticus, 9, 12. 4 "Food and Diet"—Pereira, p. 284.—1843. 5 "On Food," p 41.—1872 6 "The Angler and His Friend," John Davy, p. 114.—1855. 7 See "Foods," Ed. Smith, p. 106. 8 See "Food," Pavy, p. 170. 9 Phil. Trans., 1754. 10 See "Fish Culture," Johnson Cyc. By L. Stone.

TO BE CONTINUED.

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HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles

Translated from the German by Richard J. H. Gottheil, *Ph. D.*, *Columbia College, New York.*

FOURTH PERIOD.

The Beginning of Neo-Hebraic Poetry and of Science.

IT has been said that one of the chief factors in the spiritual development of the Jews was their talent for acquiring languages. Had it not been for this, the Jewish race would probably have been lost among the many nations of the Diaspora. A hundred years after the Jews had been again received into Egypt, Jewish authors write in Greek. After another century has gone by, we see Philo using this language with such readiness as to be compared with Plato. The same is true of the Roman Jews, who in this way called down upon themselves the anger of the poets. Hardly do we hear mention made of Jews in Arabia, when we see them writing verse in Arabic. Indeed they assist the Syrians in teaching the Arabians the philosophy of the Greeks; and even in purely Arabic literature they take a high position. The Rabbinical elements in the Qurān show the cooperation of learned Jews or of Jewish renegades. We are still unacquainted with the exact way by which learning came to the Arabs through the instrumentality of Syriac Christians. But in all the mist that encircles these beginnings, Jewish names loom up and show us how the bearers of these names took part in this great work.

Even before Muhammad, the Jews took so lively an interest in Arabic national poetry that at the beginning of the sixth century some of the best poets came from their ranks. One of these was Samuel ibn Hayya ibn Adiyyā —a friend of the prince of poets, Amrüilqais, and like him a hero of his tribe. The wild natural scenery of the land, the pride in his pure descent, the occurrences of solitary and dangerous desert rides, the enthusiasm of freedom and the

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love of adventure, the praise of bravery and hospitality and the ceaseless razzas of the different tribes—all these elements of old Arabic poetry were not wanting in the writings of Samuel.

In the following manner Samuel sings of himself and of his people:

The armour of the Kindites have I kept well,
Not is it mine to break the words of my tongue,
That which my ancestors have bequeathed,
Cry: Look, Samuel. may that last which I have built.
My ancestor has built a high and mighty fort,
To defy the enemy I have never wearied.
Lord! lead me in the right if perchance I have erred.
Let not the tempter nigh! that I be not confused!
Armlets of gold have lured me on to pleasure,
I spake: Away! my duty's burden is upon me,
For he, who ne'er has stained his name,
Wears every garment as though it were the finest,
He, whose soul can brook no wrong,
Earns not the prize that is given the man.
They inveigh against us, that we are so few in number,
But I said: the few are generous to a fault,
Few who believe in us are still among the living,
Men and youths striving towards the highest,
Not by the enemy's numbers are we injured,
Through their numbers are we increased in power
We have a castle to which we fly in safety,
When wearied and of the world full sated.
Deep in the lowest earth is fixed its root,
To the highest heavens stretch the branches of our courage,
The love of death brings the dead ones near to us,
But they refuse to receive them.
Not is there one of us who has died abed
He is happy who in battle meets with death.
Our souls leak out at our sword's point,
Their seat is nowhere else, ever ready as they are.
Ours are the wars of Moses, where no sword is dull,
Among whom the stingy man is never honored.
The lies we punish and the men who do us harm—
But they dare not give us back the lie.
If one dies, another is there to take his place,
And what the noble says is done at once.
Our fire ne'er falls as ashes in a heap,

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Nor have we ever turned the stranger from our door.
Well known to the enemy are the days when we did battle,
The trapping of our horses glisten from afar,
We swing the sword both in the east and the west,
The arrows never rest, the sword is never sheathed,
Until both are in the body of the killed one.

According to good judges, the Kassidah of Samuel is one of the most beautiful poems of the Arabs:—it matters not that doubt is thrown upon the authenticity of some of the verses.

In addition to Samuel, history knows of about fifteen other pre-Muhammadan poets of Jewish origin, among whom are the son and grandson of Samuel, Suraih b. Imram, Kāb b. Alasraf, and two female poets, Sara and Asma—the last of whom wrote satires on Muhammad, and was therefore put to death. Pride in the Arab race is the groundtone of their poetry—together with their fellow-poets, they laid great stress upon the applause of women. Nearly all the remains which have come down to us show in some way or other that they have reference to an unnamed beauty. Very seldom is there any trace of Jewish ideas or of the Biblical spirit. But it is maintained that, although fully Arabic in character, they exhibit peculiarities which point to a foreign origin. The following verses of Suraih b. Imram disclose perhaps a Biblical prototype.

Consort with the noble,
If thou find a way to their heart,
Drink from their cup,
Though with it come a double draft of poison.

When Islam, with the Qurān in one hand and the sword in the other, commenced her triumphal march through the Orient, the Jewish tribes of Arabia came into closer contact with their coreligionists in Palestine, Syria and Babylon. They carried into the lands of the Gaonate, which were under the supremacy of the Talmud, the taste and love for the Arabic tongue. Only fifty years after the Muhammadans had conquered Palestine and Babylon, a Jew of Basra named Māsergewēh (683) translated the pandects of the presbyter Aaron (a physician in Alexandria at the time of Emperor

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Heraclius) from the Syriac into Arabic. The Jews had also a share in working out the astronomical tables which fixed the geographical latitudes and longitudes (829) which have been called the tables of Ma'amūn, after a Caliph of the same name. In this and the following centuries a host of translators of medical, mathematical and astronomical works, of grammarians, astronomers, naturalists, and physicians of Jewish descent make their appearance in the new Arabic literature. *Mashalla* (754-813) gained renown in Astronomy and Astrology. *Abul Barkat* was a celebrated physician *Sahl-et taberi* (800) translated the Almagest of the Grecian astronomer, Ptolomaeus from Syriac into Arabic. In doing this he provided a foundation upon which was built up the entire astronomical science of the Middle Ages. His son *Ali ben Rabban* (also called Ali b. Sahl-et-taberi, 850) who, in later years seceeded to Islam, composed a large medicina compendium "The Paradise of Wisdom." He was the teacher of prominent medical authorities. To these "fathers of the new civilization" belong also *Sind b. Ali* (829-833) one of the chief colaborateurs on the tables of Ma'mūn; *Basar ben Pinchas ibn Shoeib*, *Andruzzer b. Sadi Faruch*, who wrote an astronomico-astrological work in Arabic, *Ibn Simawoeih.* In addition to these we must mention a Jew unknown by name who brought mathematical and other writings from India to Arabia and translated them there with the assistance of an Indian savant, Cankah, for the Arabic writer Jacob ibn Sheara (ibn Tariq). He is also said to have had a hand in the first translation of the Indian Jackal-fables, *Kalila we Dimna* made for King Alsaffah, which were, in later years, rendered into Hebrew. We see then that the Arabs became acquainted with Indian medicine and astronomy before even the sciences of the Greeks had reached them.

There are also some pseudepigraphic writings which bear the impress of this time. To such belongs in all probability the *Bāraita* of Samuel; although it evidences only Byzantine and Grecian influence, and knows only of the fundamental ideas of astronomical geography. Pious veneration

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has ascribed this compendium of astronomy to the Amora Samuel who was celebrated as an astronomer. It teaches of the heavens, of sun, moon, and stars, of the zodiac and the changes of the season. The "49 *Middot of R. Nathan* deals with mathematics and geometry. It contains 49 paragraphs and is also called "Mishna of the measurements." Scientific parts of other pseudepigraphical writings– such as the three astronomical chapters in the above-mentioned *Pirqe de Rabbi Eliezer* and the *Bāraita* of the same name —show also the influence of the new science. The first of these was much used by later authors and is probably the oldest astronomical, as the second is the oldest mathematical work in the Hebrew language. The last two are connected with Talmudic elements and present a fantastic picture of the universe uninfluenced by Graeco-Arabian science. In the East this system was soon displaced by Indo-Arabic studies. But in Europe it reached, through the medium of an Italian author, down to the Cabbalistic writings of the German Jews in the twelfth century. Partly from the same source sprang that apocalyptical literature which took its rise at about the middle of the eighth century and which ended two or three centuries later. This literature is, however, the truest exponent of the woes and persecutions which the Children of Israel had to suffer at that time. Consolation and hope are placed in the mouth of Prophets and Kings, of Tannaites and Scribes. The victory of Christendom and the wars of Islam play an important part; but the most important figure is that of the Messiah himself, who appears in all manner of form and figure to free his unhappy people. The most interesting, though perhaps the latest, of these Messianic Apocalypses is the "*Sefer Zerubabel*" (Book of Zerubabel) a secret work in which redemption is promised in the year 1058. The unknown poet leads Zerubabel to Rome where he meets the Messiah, the son of David. The Angel, Metatron, appears to him in Rome, and tells him name, time, and the heroic deeds of the new Messiah, who shall gather Israel in, shall destroy Armilaos—perhaps a symbol for Rome and Satan—and shall build up again Jerusalem and the

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Temple. The "*Ten Signs*," "the *Wars of the Messiah*," the "*Prediction of the Future*," the "*Book of Elijah*," the "*History of Our Messiah, the Righteous*," and especially the "Secrets of R. Simon ben Yochai," all belong in this category. Only the last of these, probably also the oldest, is known in its entirety and has been critically examined. It contains a complete poetic account of the time of the Messiah, of its wars, pains, and natural convulsions: "The Holy City will go up in flames. But the Lord will send a new Jerusalem from the heavens and a new Temple to which all nations will flock. This happy Messianic time will last for two thousand years. Then will come the last judgment with all its horrors. Heaven and earth will grow old Sun and moon will pale. Mountains will be moved. The Gates of Paradise and of Hell will open. The wicked will enter into one, the righteous into the other—for eternal pain and for eternal happiness."

We must not judge too harshly of this pseudepigraphical literature: nor must we forget that is was not an entire stranger to the Jews of the Talmudic period. The representatives of this newly awakened scientific ardor had indeed only to connect their work with that of the Talmud and of the Mishna. Natural philosophy, medicine, mathematics and astronomy, but especially history formed the bridge between Halacha and Haggàdà, and appear as Baraitas at the beginning of the former period. The calculation of the calendar made by Hillel II agrees so well with the Metonic cycle that it has kept its own even until to-day. It is only a supposition, however, that R. Joshua in the year 89 A. D. was able to calculate the 70 year cycle of Halley's comet and that Gamaliel, whom a later scholar even indentified with Galen, made use of a telescope. In this way the idea gained ground among the Jews and even among Greeks, Syrians and Arabs that "all wisdom comes from Israel." Not only Aristobul and Numenios, but even the Arabic "Brothers of purity" and Christian Europe echoed this belief.

The scientific spirit was not wanting in the Jewish Schoolhouses. It had, however, suffered under the tendency of the

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Saboraim and earliest Gaonim who had codified the law; and thus unwittingly riveted the bonds of the law upon the free exercise of the scientific spirit. We shall thus understand how it is that the new spirit produced its first fruits in lands whic hknew nothing of the supremacy of tradition or attempted to free themselves from the same. The fresh breath of Islam made itself felt here too. We can see it in the opposition shown to Talmudism and in the beginnings of neohebraic poetry which during the two centuries following the first appearance of Muhammad produced nearly the whole of the Synagogal liturgy.

It is natural that this influence should be felt first and foremost in the poetic literature. But there was a marked difference between the poetry of the Arabs and that of the Jews especially as regards the material. The one sang of freedom and knighthood, of unselfish fidelity and glowing love, of the horse and of his beloved, of revenge and of the sword. The other had but one unchangeable subject which was sung in thousands and thousands of different variations, *God* and *Israel*, Love to God and mourning for Zion! In this we see the same ground tone as that which resounds in the religious lyrics of the Bible, whose Psalms and Lamentations formed the root and stem which produced ever fresh blossoms. In addition to the *Shema and Tefillah* there had been added in the Talmudic Epoch the instruction by means of the Midrash.

But this Midrash had been committed to writing. The homiletical lectures of the Synagogue needed re-constructing as also the whole order of service which no longer sufficed for the enlarged needs of the community. Before this the daily prayers had been enlarged in various directions. They begin with hymns in praise of the creator of the world. to which are added thanks for the rejuvenated day, the *Kedushsha* ("the union of the Jewish community with the powers of nature which are pictured as angels") and the prayer for enlightenment by means of divine teaching. The oldest part of the service, we have said, was the *Shema*, the acceptance of the divine sovereignty and of the religious duties. Then comes the remembrance of the religious palingenesis of Israel

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through the wonderful deliverance from Egypt. Upon this follows the Tefillah, which is also introduced by a hymn. These elevating aud poetic thoughts exclude entirely any reference to the life of the individual. They are almost entirely collective prayers, which have come from the religious consciousness of the people and which embrace the whole sphere of religious thought and feeling.

The enlargement of the Synagogue service, an ever increasing necessity, could, of course, take place only upon the basis of the Midrash. "The Haggada had lost its motive power. The Midrash had commenced to be paralyzed. The time had come for the Piyut to relieve the Midrash if tradition were to regain its influence." Upon the psalmist followed the precentor who became the expression of the general consciousness of the people. Out of the wonderfully rich material of the Haggada he formed those religious poems which became the groundwork of the order of service. National greatness and national sorrow, Israel's glorious past, its joyless present and its future full of consolation, unswerving faith in God's providence, all these were the themes of the religious poetry of the synagogue. The poet-*Paytan*, from the Greek ποιητής became the expositor and religious cultivator of the Haggada. Thus there arose *Piyut* and *Selichah*; thus the *Abhodah* or poetic adaptation of the solemn temple service on the Day of Atonement, the *Hoshanoth* for the feast of Tabernacles, the *Azharoth* for Pentecost, the *Qerobhah* and *Qedushshah*, the *Yozer*, the *Ofan*, the *Geullah* etc., as insertions in the groundwork of the Ritual; and lastly the *Qinoth* or Lamentations for the fast day of the 9th of Ab, and the *Selichoth* for the penitential days.

The oldest parts ot the ritual were short and concise, without rhyme or metre. As poetical adaptations of the Haggadah they became more prolix, were put into rhyme and arrayed in alphabetic or acrostic order. There has been much speculation as to the prototype of these poetical forms, whether it was to be found among the Arabs, or Syrians, of even the Greeks. The influence of Syrian religious poetry is unmistakable. It also makes use of the acrostic; and it

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has been asserted that many a poem of the Syrian St. Ephraim, if translated into Hebrew, would hardly discover its origin. For both form and subject-matter of the Syriac religious poetry have much in common with the old poetry of the Synagogue. But it is no less probable that the rhyme and the imagination of Arabic poetry have been of influence with the neo hebraic verse in its beginnings: all the prayers composed before the time of contact are Biblical in form and in diction. As the Biblical alphabetical Psalms are known to have been the prototypes of the older Syriac and Christian Church poetry, so the Syriac psalmody became again the model for the poetry of the Synagogue.

Of the oldest poet of the Synagogue, however, we know neither birthplace nor time, nor the models after which he worked. But his productions, which probably saw the light of day in Palestine towards the middle of the first century of our era, exhibit so much poetical flight and artistic ripeness that we are led to believe that he was not the only one nor the first who decked out the temple service of the Atonement Day with his poetic Arabesques. Yose ben Yose, also called Hayyathom, the orphan, was probably only one of a whole series who enlarged the ritual by means of the Midrash. Of his *Abhodhah* for the Day of Atonement, the following may serve as a specimen:

> To Him the mouths of all creatures sing
> Sounding from the heights his praise and from the depths.
> Only one! cries the Earth, Holy one! the heavens.
> The waters sing forth praises to Him Most Mighty;
> From the abyss come songs, Hymns from the stars,
> Speech from the day and song from the night.
> His name the burning fire proclaims
> Melodies play in the thickets of the forest
> And the animals tell of His wondrous works.

This *Abhodhah* has been called a liturgical epic. Its lines, without rhyme or fixed number of syllables, tell of its age and the alphabetical order points to the time of the awakening of synagogal poetry. The other liturgical pieces which have come down to us from Yose ben Yose are a *Selichah* for the Day of Atonement and a *Teqiathah* for New Year's Day, in which the promised resurrection is pictured in the most solemn tones.

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Editorial Notes.

THE law adopted at the recent Convention of the Grand Lodge making it obligatory for lodges to hold at least one meeting in each month devoted to literary exercises, social intercourse or discussion, other than those connected with the routine business of the lodge, has given rise to some misunderstandings. It has been questioned whether the law was mandatory, which in our opinion admits of no doubt. The object of the Convention undoubtedly was to imbue the convocations of B'ne B'rith lodges with a wider interest than has characterized them thus far and pave the way for participation in the aspirations and work of the lodges of people who are not as yet identified with the Order. The participation of ladies enlarges the social sphere and thus contributes to advance the work of the Order. Of course in places where lectures can not be held, recitations and declamations or musical and vocal recitations can be substituted, or any features adopted that will make the gathering attractive Nor does the law forbid the holding of more than one business meeting in each month. The lodges can meet as often as they please, subject to the approval of the respective Grand Lodges. Should circumstances make it imperative that a business meeting be held on an evening set aside for entertainment, a short session can easily be held at an earlier hour. The law once carried into practice will, in our opinion, prove a great benefit, and officers of the Grand Lodge should make it an object to induce lodges to have it carried into effect without delay.

MORTUARY RECORD.—Death removed from our midst two men who were the last remaining conspicuous figures in the civil war: Admiral David D. Porter and General William Tecumseh Sherman. Porter was the beau-ideal of an American seaman. Brave to intrepidity, he was a naval commander who wormed himself into the hearts of his subordinates by his genial disposition and the care which he bestowed upon those who were under his charge. Tradition will weave a wreath of glory around his name and late generations will tell of the naval achievements of the gallant seaman, who contributed so conspicuously towards the success of the army.

General Sherman survived nearly all the commanders of the armies of the Union and to his last moment centred around him the

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love and affection of the people. His civic virtues were as conspicuous as his martial prowess, and no one could have surmised that the plain old gentleman who could be daily seen in the streets of New York was the military genius whose eagle eye recognized the magnitude and wide reach of the civil war at its very beginning and who advised in vain for a supreme effort in men and means to crush the uprising at its inception. The war ended, he was again the American who knew no sectional division and, like Grant, labored for bridging the gulf and cementing North and South into one great Union, by a policy of forgiveness, of love and patriotism. At his deathbed the American people watched with keen solicitude for a glimmer of hope for the prolongation of his life and when Providence ordained that he should join the greater army of noble men and women that had gone before him, the American people surrounded his bier with grief and mourning and sorrowfully followed the remains to their last resting place.

Porter and Sherman have inscribed their names on the list of great American patriots, and the immortality which history conveys will keep their fame and record brilliant for all times.

The Jewish community was called upon to mourn the loss of Lazarus Rosenfeld, who was for many years a prominent figure in Jewish communal life. He was identified with the Temple Emanu-El from its beginning and was for many years its Vice-President; he took an active part in every public Jewish charity and his advice and counsel was ever valued for its sagacity and trustworthiness. At a memorial service held in the Temple Emanu-El, the President of the Temple, Lewis May, the President of the Hebrew Benevolent and Orphan Asylum Society, Mr. Jesse Seligman, the Rev. Drs. G. Gottheil and J. Silverman paid eloquent and loving tributes to his memory.

The Jewish fraternal world mourns the loss of a man who for a quarter of a century was devoted with a singular fidelity to the Order Free Sons of Israel—H. I. Goldsmith—the Secretary of the Grand Lodge. He was a man of education of broad views and of the most sterling integrity. He was the trusted counselor of all who were in search of advice, of a friend in need, and it is natural that he should have enjoyed the love and affection of all who came in contact with him. His name will be forever identified with the fraternal organization which he assiduously labored to build up.

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THE thirty-seventh anniversary of Washington Lodge was celebrated with great eclat on Washington's birthday, the 22d of February. A concert of great artistic merit, at which artists of renown participated, preceded an elegant banquet, which was honored by the presence of the Honorary Secretary of the Executive Committee, the Vice-Presidents and Secretary of the Grand Lodge and other leading lights of the Order. Dancing followed the banquet, which kept the large and select company together until the early morning hours

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THE "Society for the prevention of anti-Semitism," in Germany has issued the following appeal: "A hateful struggle is being carried on against our Jewish fellow-citizens, which is altogether foreign to the nature of our people, to the latter's historical development and its position among the civilized nations. Fly leaves, newspapers and pamphlets have been scattered broadcast, in which the Jews were ill-treated by the most degrading contumelies, although the laws of the country secure them complete equality before the law with the other subjects, for the sole reason that they are Jews. They are described as aliens and as constituting a danger to the moral foundations on which state and society are built. The object of the anti-Semitic agitation is to deprive the Jews of their civic equality. It would be a fatal omission, if from a spirit of indifference and neglect, this would be allowed to go on unnoticed. In certain districts of the Fatherland the anti-Semitic movement has influenced large circles, especially in the country, whilst some people are indefatigably at pains to secure its spread. German princes and statesmen have condemned the detrimental and un-Christian nature of the anti-Semitic progaganda; but it is above all a question of honor for the German people and for us Christians, to put a stop to the same as soon as possible. We, the undersigned, members of various religious denominations and political parties, have founded a society for the prevention of anti-Semitism. It it not our intention to hush up or to condone real offences which may occur, but we intend to take action to put a stop to them, especially by political and economical measures. We ask our fellow-citizens, without distinction of religious or political persuasion, to support our endeavor and to join our society." Several hundreds of signatures follow, including those of the foremost men in politics, science, literature and society.

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Affairs of the Order

District No. 4.—The Grand Lodge held its annual session at San Francisco, on the 25th, 26th and 27th of January. The twenty-eight lodges were represented by 120 delegates. The District contains 2,232 members; the receipts for the past year were $92,571, and the disbursements, $89,288.53 There were disbursed for endowment $476,000, and the total fund of subordinate lodges is $91.848.97. The list of officers elected will be found in the directory.

The following are the Standing Committees for 1891: Credentials—G. Goldsmith, Pacific; M. Wilson, Etham; H. Wolf, Oregon. Finance—H. Newman, Columbia; W. Saalburg, Ophir; M. Marks, Montefiore. Laws—G. Raphael, Unity; P. Cohn, Golden Gate; Louis Cohn Occidental. Legislation—E. I. Wolfe, Cremieux; S. Zekind, Unity; S. Silverstone, Occidental. State of the Order—J. E. Marks, Montefiore; D. Cohn, California; B U. Steinman Etham; Marcus Levy, Ophir; E. Bernstein, Oakland. Intellectual Improvement—I. J. Aschheim, Golden Gate; B. Harris, Carson; W. Osterman, Ariel; I. H. Jacobs, Yosemite. Library—M. Popper, Unity; F H. Merzbach, Occidental; L Seldner, Ophir. Mileage—S. H. Schocken, Montefiore; H. Rubin, California; H Lewis, Ophir. B'ne B'rith Free Religious School—F. H. Merzbach, Occidental; J. Greenebaum, Columbia; D. A. D'Ancona, Ophir; H Schwartz, Pacific; H. Newman, Columbia. Technical School—I. Jacobs, W Steinhart A. Elkus, J. Greenebaum, M. Heller M. Popper, A. Anspacher, R. T. Brodek, I Cohnreich. Grand Orator—Dr. Jacob Voorsanger. Deputy (Northern District)—M Rybke; North Pacific. Deputy (Southern District)—B. Cohn, Orange.

An Optional Endowment law was passed at the session. The name of endowment is eliminated, and Widow and Orphan Beneficiary Fund is substituted for the same. And while the law limits the admission of members into the Widow and Orphan Beneficiary Fund to forty five years, as hitherto, it permits all male Israelites from eighteen years upward to enter the Order. The Grand Lodge will henceforth issue to every member of the Widow and Orphans' Beneficiary Fund a certificate, setting forth his rights in said fund and the names of those he designates as his beneficiaries, even if he be a married man, and the member has no option but to make his wife and children the beneficiaries.

A law was also adopted establishing a free religious school for all children of the Jewish faith, to be known as the B'ne B'rith Free Religious School. It will be governed by a Board of Trustees, consisting of five representatives, annually appointed by the President. There were also a number of other beneficiary laws adopted, and resolutions passed referring lovingly to the demise of the late Benjamin F Peixotto, and pointing out his eminent services to the Order, to Israel and to humanity.

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District No. 5.—The twenty-second biennial convention of District No 5, was held in Baltimore. February 10 and 11. President Samuel Weil occupied the chair.

Mayor Davidson of Baltimore opened the convention with a speech, in which he paid a tribute to ancient Judaea as alone among the ancient nations, evolving the principles of charity. Mr. Lionel C. Levy of Columbus, Ga., replied.

From the reports it appears that there is a total gain of 161 in the membership

An extra assessment of $2.25 had been levied during the year, making the per capita contribution to the sinking fund $17.25. During the year 21 endowments of $1,000 each had been paid, making 105 up to date. The sinking fund assets were now $104,874 80. an increase of $7,469.23 The endowment sinking fund showed a balance last February of 19,116.77; receipts $55,527.45 and disbursements, $21,000. The mortality of the present membership for 1890 was 1.04; the average age of the 18 deceased members, 60 years; their length of membership, 15.2 years; the average amount paid into the treasury $302.48, the total amount, $5 142.10

Hon. Simon Wolf, of the Board of Control of the Atlanta Orphans' Home, reported this institution in excellent condition the building all paid for, and $33.000 in the sinking fund. The income of the institution, about $12.000, includes $1 per capita from each of the members and just pays the expenses. There are 37 children in the Home four more than last year.

The officers elected were: Henry King, Jr. of Washington, president. T. Moultrie Mordecai, of Charleston, first vice president; Julius Straus, of Richmond, second vice president; S. S. Nyburg, of Baltimore, secretary; Aaron Goodman, of Baltimore, treasurer, and Louis Schneeberger, of Baltimore, sergeant-at-arms. Joseph Hirsch, J. J. Macks, Henry Adler, Aaron Brag, trustees of the Board of Control, to fill vacancies in the board: and as members of the Court of Appeals; C. Henry Cohen, Augusta, Ga.; Samuel Grinsfelder, Baltimore; J. W. Nordlinger Washington; M. Kaufman, Charlottesville, Va.; Sol, C.Weill, Wilmigton N. C.; T. M. Mordecai, Charleston, S. C., and J G. Haas, Savannah, Ga.

Optional endowment was passed with enthusiasm, but the convention after long deliberation and debate refused to change the per capita tax of $15 for the endowment fund, with the right to levy assessments vested in the trustees Mr. S. L. Auerbach introduced resolutions, which Hon Simon Wolf warmly advocated, and which were passed, endorsing the aims of the Jewish Alliance and voting $100, and sending four delegates to the convention,—President Henry King, Aaron Haas, Elias Rosenbaum, Jr., and S. L. Auerbach. At the instance of Mr. Lewis J. Cohen, a resolution was also passed looking to the formation of subordinate lodges among the immigrants.

The convention is to meet in Macon, Ga. in February, 1893.

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District Grand Lodge No. 1. The recent session of the Grand Lodge was characterized purely as a business session. The administration of Past-President William A. Gans was devoted largely to remove the incubus which weighed down the progress of the district and it is due to his indefatigable energy that the optional endowment law was adopted and the graded contribution substituted. His visits to the lodges infused life and activity and we see the effect in the enhanced attendance of members and the numerous accessions to the ranks of the Order.

The session was also distinguished by the silver jubilee of the Grand Secretary, Brother S. Hamburger. For twenty-five years, the accomplished, accurate and conscientious S. Hamburger has been the indefatigable officer of the Grand Lodge, not only as its Secretary, bnt as the secretary of the various committees, who do the actual work. His figures have always been accepted and, justly so, as infallible; and busy as he was day and night, he always had a kind word for every visitor. he was ever ready to give the information asked of him. It is not surprising, therefore, that he won the heart of every member of the District, and that it is the hearty prayer of all that Brother S. Hamburger may be spared many years and that his genial face will be seen for many years at the conventions, convocations and gatherings of the brethren.

The hope of seeing at no distant day a B'ne B'rith Hall erected in the city of New York has also been revived, and we trust that Brother M. Hellman may succeed with his known energy to place the enterprise on a solid foundation.

District Grand Lodge No. 6. The annual session of District Grand Lodge No. 6 was held in the city of Milwaukee, Wis., on Feb. 1st, 2d and 3d. The convention was marked by the spirit of brotherly love and harmony, and characterized for its careful inspection and close scrutiny of every resolution and amendment that came before it. It was a source of gratification to see so many young representatives present, which is a welcome indication of the greater interest taken in the Order among the growing generation. Several changes in the law were effected that promise greater progress in the future. One was the constituting of the representatives of the various lodges to the Grand Lodge into a committee on agitation for the purpose of augmenting membership. The second was the appointment of a committee of seven on intellectual advancement. The per capita tax for the current year was fixed at $1 and an assessment is to be levied of $1 a member for the next five years, to be appropriated for the debt on the Orphan Asylum building. The sum of $500 was appropriated towards defraying expenses of the B. B. evening school. The District numbers at present 2,567 members and its reserve endowment fund is $120,050.

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The German Grand Lodge, District No. VIII. The reports and documents submitted to the Annual Convention which was held on the 8th of February. were of an interesting character and bore evidence of the great zeal and energy displayed by the officers There is, above all, the report of the Grand Secretary, Brother D. Wolff, to the Silesian Lodges. In his address before Lessing Lodge at Breslau he pointed out that "a spirit radiated from the report of the recent convention of the Order, which must fill us with joy, because it compels us to a thorough study of the ways and means for the elevation and idealization of life in the lodges and throughout the Order. Our vision is enlarged by it and our attention directed to tasks that affect Judaism and humanity. In the face of such objects the narrow and confined field of the Lodge must be passed; not merely the charity in the home circle, but all the virtues cultivated by the Order must be kept in view."

"The amelioration and elevation of our race, an obligation incumbent upon us superior to all others, has not received as yet that attention which it merits. According to reliable statistics, thousands of Jewish children grow up without religious training; it will be the fault of the present Jewish generation if those Jewish children would become a disgrace to Judaism. Here a field is offered for the active labors of the Order, which can easily be cultivated without great expense. Such a work would secure the accession to our ranks of all those who have a warm heart for the weal and woe of our coreligionists."

At Humanitats Lodge, Bro. Wolff pointed out the need of the people taking part in the regeneration of our brethren, and he says that their views must be widened. Our motto must always be, "Nothing for myself, all for the community; not what benefits do I derive from the Order, but of what benefit can I be for the dissemination of its principles."

The brother visited in turn Concordia Lodge, Mamreh Lodge, Caritas Lodge, and Victoria Lodge. and his report of the condition of these lodges is highly interesting and instructive. During the past year, two lodges have been added to the district,the membership has increased 151, and funds 53,741 marks. The fund of the lodges foots up at the end of the fiscal year 326,101 marks.

The beneficent workings of the Order find a striking illustration in Ratebor, where Frieden's Lodge is flourishing. Jewish society is torn up there in numerous classes, which thus far kept aloof from each other. The lodge has created a platform upon which the members of the various cliques are brought together. The division that bars them is kept up chiefly by the ladies, who do not tolerate an intrusion into their peculiar circle; but the way is paved now for levelling the barriers. The worthy Secretary remarks incidentally

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that the lodges of Upper Silesia have the finest lodge rooms, luxuriously appointed, and therefore the annual dues are inordinately high.

Maccabee Lodge No. 71 celebrated the 25th anniversary of its institution on the 8th of, February by a banquet and ball. A numerous company attended. The proceedings, preceding the banquet, were interesting and impressive The President. Bro. Moses Greenbaum, delivered an eloquent address, full of reminiscences of the history of the Lodge, and Bro. H. E. Kantrowicz, the Secretary, who served in that capacity since the existence of the Lodge, read a sketch of the most momentous events. A surprise was also in store for him. The lodge presented him, in recognition of his faithful services a gold watch, and the Vice President, Bro. John Jacobs, presenting the token of love, gave eloquent expression to the sentiments of the brethren. With a voice choked with emotion, and eyes wet with tears, the Brother responded briefly. The banquet having been enjoyed, a number of toasts were offered and responded to by Bros. Solomon Sulzberger, M Ellinger, Dr Waterman Isidor H. Cohen and S. M. Roeder. They delivered eloquent addresses, pointing out the sublime principles which actuated the Order, the great progress making in the direction of education and enlightenment all over the world. Since the adoption of the Optional Endowment Law great activity is manifesting everywhere. A large number of young men are now swelling the ranks of the lodges who kept aloof formerly.

Dancing was then indulged in both by young and old until the wee hours of the morning. The Anniversary and Entertainment Committee consisted of the following brethren: Moses Greenbaum, President; John Jacobs, Vice President; Manuel L. Manhein, Treasurer; H. E. Kantrowicz, Recording Secretary; Michael Price, Financial Secretary; Simon Cohn, Warden; Michael Silverstone, Guardian; Morris Marks, Charles Baer, Bernard Wurzel, Trustees.

Amos Lodge, No 121, of Boston, Mass., had a public installation on the 22d of January. Brother Israel Cohen, the deputy for New England was the installing officer, and he was assisted by Brother Rosnoski, the President of the District, and Brother J. Mode. After the proceeding in the Lodge a banquet was spread, where, after the removal of the cloth, a number of toasts were offered and responded to. The affair wound up with terpsichorean exercises.

Birmingham Lodge, Birmingham, Ala., had a public installation of its officers, and a large number of ladies participated in the proceedings. Addresses were delivered by Bros. A. S. Hirsher, A. Slaughter, Rev. Samuel Ullman, and musical and vocal recitations were interspersed between the oratory.

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New and vigorous life is being manifested in Sovereignty Lodge, 148, Chicago, since the removal to its new hall. At the recent installation of its officers, eloquent addresses were delivered by the representatives of the Grand Lodge, and appeals made in behalf of the evening school established for the benefit of the Russian refugees netted a handsome sum.

Empire City Lodge No. 374, New York City, has changed its meeting nights from Sunday to Monday. It is receiving considerable accession of members under the new law of Optional Endowment. Ex-Grand President Julius A. Levy has recently affiliated with it, and is exerting himself greatly in bringing up the lodge to a state of useful vitality.

Members of the Order, affiliates of Eastern Lodges, falling sick or getting in distress on the Pacific Coast, are taken care of by a Board of Relief composed of two representatives from each lodge in San Francisco; the lodges of which the relieved brother is a member are expected to refund the outlay in money.

Jephtah Lodge No. 143 *Paterson, N. J.*, had a public installation of its officers, on the 22d inst., by the officers of District Grand Lodge No. 3, who came on from Philadelphia. A large company was in attendance, and the festivities following the installation were brilliant and enjoyable.

In Memoriam.

HALL OF MINNESOTA LODGE, No. 157, I. O. B. B.

ST. PAUL, January 11, 1891.

The undersigned special committee, appointed by you, at our last meeting, to prepare and present appropriate resolutions, in honor of Brother

Benjamin Franklin Peixotto,

whom the Angel of Death called hence on September 18, 1890, respectfully report.

Death, let it come when it may, and under what circumstances, is always a mournful visitor; and by his death, the Order of B'ne B'rith has lost a faithful and true member, Israel one of its truest representative, America one of its most patriotic and noble-minded citizens, and the civilized world a philanthropist. "The duties of

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life are higher than life itself." To perform those duties was alike his principle and his ambition. BENJAMIN FRANKLIN PEIXOTTO was a great and good man. Great as an American citizen, but greater as a member of our race and Order. He was not only the exponent of the principles of the Order but a living example of the practice of those principles. From the time he was elected Grand Saar in 1863, until his death, the history of his life and the history of the Order were interwoven in each other. The single idea of his life was to fraternize our race into one great Order.

Throughout his whole career as a Ben B'rith, private interests, health, comfort, and worldly advantage in all its forms, were surrendered ever freely and nobly upon the altar of that Order, which he loved and cherished with a devotion that never wavered, and as age advanced upon him and infirmities crept on became more and more intense. Bro. PEIXOTTO's life successfully challenges criticism and scrutiny as to motive. No true Ben B'rith can fail to do homage to the grand old man around whom the whole organization clustered. Without him, although the Order may have been introduced into existence, and in course of time thriven yet lacking the earnest devotion and disinterested efforts in its behalf it probably would have been of slow growth

When the tidings of his death were communicated, a great sob of sorrow went up from thousands and thousands of human hearts From varied climes, from far extending and distant lands, expressions of great sorrow have been heralded. No marble or brass can be so enduring a monument as the memory of his name and his deeds. He discharged every duty faithfully and earned the approbation of his fellow-men. We, the members of Minnesota Lodge, No. 157, deeply mourn his loss—though his voice is hushed in death, memory will ever cling to the many excellent qualities that adorned his character. Let us all seek and labor to imitate his example and emulate his virtues.

The persecuted of our race of foreign lands have lost a devoted champion of their cause, whose best years have been devoted to secure their rights, lighten their sufferings and improve their condition. Our Order has lost one of its ablest and most patriotic members; the Jews have had taken from their number a shining light in Israel, who has won for himself a name which we should perpetuate until time is no more.

Resolved, That we tender our sincere and deep sympathy and condolence to the heart-broken widow and fatherless children of our

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lamented brother, and we pray to God, that He may comfort and console them in their bereavement. Be it further

Resolved, That the foregoing proceedings and resolutions be recorded on a memorial page of our journal, and copies thereof be forwarded to the family, and the same be published in the organ of the Order, THE MENORAH.

MAX WARSHAUER, *President.*
H. J. STROUSE, *Secretary.*

S. BERGMAN,
H. J. STROUSE,
Committee.

Death of President Klein.

At the moment of going to press we are informed of the distressing news of the death of Mr. DAVID KLEIN, the President of the Kenesseth Israel Congregation, of Philadelphia, and of Grand Lodge No. 3. His death will cause a deep grief throughout the community. He was in the zenith of life, and most active in every movement undertaken for the benefit and welfare of his fellowmen. His heart and mind were in sympathy and unison with every charity, and his time and energy devoted without stint to the advancement of their cause. Since his assumption of the Presidency of the Temple, the congregation bloomed beyond the most sanguine expectations of its friends, and the affairs of the Order B'ne B'rith in District No. 3, under his skilful administration, became infused with new life and hope. At this hour we can only say that a man like DAVID KLEIN is sadly missed There are but few who are as fitted as he was to take up the direction of affairs with the same prospect of success The Jewish community of Philadelphia, the Order of B'ne B'rith, the cause of charity, lose in him an active leader and co-worker, whose place will not be easily filled. He leaves a charming family behind him to mourn the loss of a tender husband and father, and no less sad will be the feeling of bereavement of the members of his congregation, of the poor, and the numerous friends that will follow him to his resting place. Peace to his ashes.

Literary Notes.

The chapters of Mr. Stockton's "House of Martha" which are given in the *Atlantic* for March introduce the "Lady who sits on the Sand," the Middle-Aged Man of the Sea" the "Shell Man," the "Lover-in-Check," the "Interpolation," and last but not least a "Person." Under one of the incognitos, Mother Anastasia, the Superior of the House of Martha, forms a friendly alliance with the distressed hero The scene of the story is transferred fro m

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the neighborhood of the House of Martha to two Islands called respectively the Racket and the Tangent. From these hints. it may be seen that Mr. Stockton is in the highest of spirits. Miss Murfree's serial ends in the present number, and ends tragically. There is an interesting paper about Richard Grant White, contributed by Francis P.Church,and in a bright autobiographic fragment, entitled "My Schooling," we are told of James Freeman Clarke's early educational training. "The State University in America," by George E. Howard, advocates the establishment of universities in each State, which shall be universities in something more than name and the relegation of the many colleges of insufficient means to a grade intermediate between the school and the university. A paper on "The Speaker as Premier," by Albert Bushnell Hart, is a timely consideration of a question which has been much before the public of late. Mr. Lowell continues his articles on travel in Japan, Perhaps the most valuable contribution to the number is Francis Parkman's first paper on the "Capture of Louisbourg by the New England Militia," an historical study of much importance,—and with an incidental sketch of the Wentworth House, at New Castle, Maine, which is very charming. Miss Agnes Repplier, in an amus ing and thoughtful paper, called "Pleasure; A Heresy," appeals not for more cultivation in life, but for a recognized habit of enjoyment. The article is full of good-natured banter at the expense of the self-consciously cultivated persons, who demand from both literature and art, not pleasure, but some serious moral purpose. A review of Mr. Aldrich's new volume of poetry, of one or two French novels, and of Mr. Sargent's Silva of North America with the usual Comment on New books and the Contributors' Club, conclude the number.

"The Sound of a Voice; or the Song of the Débardeur," is the title of the complete novel in the March number of *Lippincott's Magazine*. The author is the late Frederic S. Cozzens, the famous humorist,whose "Sparrow-grass Papers"are known the country over. The story is a delightful romance, a literary gem, and it is a wonder that its appearance in print has been so long delayed. It relates the adventures of a young American in Paris, is full of stirring incidents, and is told in a most captivating manner.

The People of the Book. A Bible History for Religious Schools, with a useful Appendix. By Maurice H. Harris, A. M., Ph. D.

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New York: Philip Cowen. The little book is a sort of *vademecum* for the Sunday school teacher. It epitomizes the important events recorded in the Pentateuch as well as the principal Mosaic laws, and points out lessons and morals that may be brought in such connection with it as to illustrate the continuous vitality of the principles embodied therein with practical life. It is, however, interspersed with views and conceptions not generally accepted, and peculiarly those of the author. The appendix is not the least useful part of the book.

"The Bacilli in the Talmud" is the subject of an article published in the *Medical World*, written by Mr. Naphtali Herz Imber. It displays familiar and intimate knowledge of the Talmud, but is not convincing of the fact that the Talmud had any knowledge of bacteriology. However, a good many things have been imputed to the Talmud, and while we must confess that the theory of Mr. Imber is very ingenious, it leaves no doubt that his translations of Talmudical terminologies are rather venturesome. The essay is a very fine *jeux d'esprit*.

Mr. F. G. Barry has sold his monthly magazine, *College and School*, to Louis Lombard, of Utica, N. Y. The next number will appear February 15, entitled *The Louis Lombard*, with a guaranteed circulation of 5,000 copies and a list of contributors comprising Ella Wheeler Wilcox, Allan Forman, Fannie Edgar Thomas, Clinton Scollard, W. H. Hayne, Rev. Charles F. Thwing and many other well-known American and European writers. While the high literary character of *College and School* will be maintained, it will no longer be an exclusively educational journal. The motto on the new frontispiece, "Whatever interests mankind interests me," explains its future policy.

Gedenkblaetter. Zur Erinnerung an Dr. Manuel Joel. Breslau: Wilhelm Jacobsohn & Co. The orations delivered at the funeral of the lamented Dr. Joel, held in the Breslau synagogue by Rabbis Dr. Knoder, Dr. Ziemlich, at the cemetery by Rabbis Dr. Rosenthal, Dr. Maybaum, Dr. Vogelstein, Dr. Jacob and Dr. A. Eckstein, and the address delivered in Lessing Lodge by Dr. Rosenthal, have been collected and published in a neat brochure. It contains also a biographical sketch and an account of his literary creations by Dr. Bloch.

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Aside of the historical value of the addresses, they are characterized by deep emotion and, it is needless to say, eloquence, as they were spoken by men noted for their erudition. Lessing Lodge, of Breslau, proposes to erect a monument to its lamented brother, and the proceeds of sale of the beautiful booklet will go toward it.

זכות אבות *Homilien ueber die Sprueche der Vaeter von Dr. Wolf Aloys Meisel, Rabbiner in Stettin.*

The Ethics of the Fathers have been commented and annotated upon more than any other tractate of the Talmud. They form the quintessence of the moral teachings of the Talmudic sages; they are the "Proverbs" of the Talmud. They certainly form the most appropriate texts for philosophical and moral contemplation and in the hands of Dr. Meisel they form a comprehensive work of the grand ethical structure upon which modern Judaism rests. The book is instructive and edifying, and will be welcomed by laymen, longing for instruction, as well as by preacher.

PUBLISHER'S NOTES.

MUTUAL RESERVE INSURANCE.—The tenth annual meeting and the report of the direction of the Mutual Reserve Fund Life Association must attract wide attention to the Mutual Reserve system of life insurance. The facts that this Association has grown from over $7,000,000 insurance in force, and over $6,000 of invested assets the first year to over $197,000,000 insurance, and over $2,900,000 cash and invested assets in ten years, with over $9,700,000 of death claims paid, and a reserve fund of $2,700,000, prove that the system has taken deep and permanent root in this country. The Mutual Reserve Association may be regarded as the pioneer of the system in the United States, as it was the first to organize under the system on such a legitimate basis as to command the approval of the State Insurance Commissioners generally, and it has maintained its position with such scrupulous care under the Presidency of Edward B. Harper, that it now ranks among the great life insurers of the country. And it extends its business to England, France, Germany, and other foreign countries. There the system is not new, as it has been operated in England for many years, and the faith in it may be understood when it is stated that the Lord Mayor of London is on the Mutual Reserve direction in that city.

SANATORY UNDERWEAR.—It is so common a thing for the seller to extol his wares, with an emphasis inversely proportional to their actual value, that the public is prone to take with many grains of allowance, all the glowing superlatives descriptive of his priceless commodities. And yet

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this is no reason why the honest merchant should hesitate to speak the truth of a good thing when he knows he has it. It is natural, too, when a right-minded buyer has found a good thing, that he should wish others to share in the benefit. It is in this spirit that we ask the attention of our readers to the modest advertisement of The Dr. Jaeger's Sanitary Woolen System Co., on the back cover page of this number of the MENORAH. Over a hundred years ago, Dr. Rumford, one of the greatest scientists of the world, demonstrated by the most exact and elaborate experiments, the superiority of wool over all other substances, as a material for clothing the human body. Independently of him, Dr. Gustav Jaeger established the same truth, and reduced Count Rumford's theory to a practical fact by the production of his sanatory woolen fabrics. In doing this, he, more than his illustrious predecessor, made himself the benefactor of his race. We cannot here enter into the details of Dr. Jaeger's system, but say to our readers, that they can find it concisely stated and illustrated in the catalogue of the Jaeger Co., furnished free to all applicants. We advise our readers to look into this matter before purchasing their underwear for the spring and summer seasons.

PIANOS OF THE HIGHEST MERIT.—At this season of the year, when many people are expecting to buy a piano, it may be of interest to say something about one of the leading manufacturers. The house of Chickering & Sons, No. 130 Fifth avenue, was founded in 1823 by the late Jonas Chickering, of Boston; the firm is therefore sixty-eight years old. In the Paris Exposition of 1867 the system of improvements which Messrs. Chickering & Sons were the first to introduce in pianos created such a furore among artists and connoisseurs that the house was honored in a pre-eminently complimentary manner, and the method was called the "American method" in contradistinction to the accepted methods of piano manufacture in Europe. This house has sold seventy-nine thousand instruments, which all attest the durability of its manufactures. The tone of the Chickering piano is sweet and the volume large, while the touch is elastic and responsive to all requirements of a true artist. The greatest musicians have attested the extraordinary merits of these pianos, and have given them their unqualified indorsement.

COD LIVER OIL.—Mr. Peter Moller who was the first to start a manufactory in Norway, for the production of cod liver oil by the process of which he was the inventor, still holds first rank. We learn that the principal obstacle to the more extended use of this valuable article is not the disagreeable odor or taste, but prejudice, or perhaps it would be more true to say ignorance. The brown oils of former years, and the pale oil made from the old-fashioned method of decomposing the livers were very nauseous, and even to-day, many very pale oils are produced by bleaching, (an early stage of decomposition), and are almost equally repugnant; these

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have induced in the minds of many people the notion that all cod-liver oil must be, at least, unpleasant to the palate; there is the inevitable greasiness of oil—easily overcome by a little salt—but that is all. Mr. Moller tells us that the market is frequently flooded by stale oils at a low price, and as only a proportionally small quantity is used for emulsions, etc. the remainder is bottled and sold at a temptingly low price. Our advice is, if you want cod-liver oil, have the best, either for yourself or others. It is the cheapest in the end.

HEATING APPARATUS.—The firm of Abendroth Bros., which has been established for over fifty years, has constantly on hand the largest and best assorted stock of heating apparatus in this market. Among their specialties we can mention the celebrated "York Range," "York Grand Heater," "York Belle Heater," and "York Furnace," which are without equal and will give perfect satisfaction to all using them. We can give our personal testimony to that effect as we have been using the "York Furnace" for many years and have found it perfect.

VASELINE.—We take great pleasure in calling the attention of our readers to the advertisement of the Chesebrough Manufacturing Company, which appears in another column. This company is the original discoverer and only manufacturer of Vaseline, which is known all over the world as the best emollient and the most valuable family remedy in use. Its goods are sold by druggists throughout the country, but we wish to caution our readers, when buying to accept only goods in original packages and labelled "Chesebrough Manufacturing Company," as sometimes unscrupulous dealers try to substitute preparations which are of little value, when compared with Vaseline, and some are even injurious and unsafe to use. By sending the company a dollar by mail, the sender will receive quite an assortment of valuable goods, without any charge for delivery. We know whereof we write when say the "Vaseline Soap," is a revelation.

STERLING SILVER INLAID.—The latest production in the manufacture of silverware is the novel process of inlaying pure silver in the backs of spoons and forks at the points exposed to wear. Spoons and forks made by this process, by the very nature of their manufacture, are a guarantee against any wear whatever and thus become the only article worth possessing. The Holmes and Edward Silver Company, Bridgeport, Conn., are the only manufacturers of these goods and give a special guarantee of 25 years' service in family use.

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THE MENORAH

VOL. X APRIL, 1891 NO. 4

THE APPROACHING CLOSE OF THE CENTURY

THE close of the last century was marked by a social and political upheaval such as was never witnessed before. The old world was breaking up; the shackles that fettered millions of slaves were broken, despotism and feudalism were hurled from their thrones, and liberty, as the inalienable birthright of man, was lifted upon the seat. The birth-throes attending the political emancipation of the masses threw society in consternation; France woke up from the deep sleep which made it for centuries the powerless slave of its privileged classes, and when it shook its gigantic limbs blood flowed in torrents and Europe shook and trembled with apprehension and fear. England's triumph of law and constitutional government had to be consecrated by the life-blood of an anointed king, and no less a sacrifice had to be offered at the birth of the new *regime*. Out of the reign of terror arose a new people, and the child of the Revolution, the great Napoleon, was the besom that swept away the encrusted prejudices, superstitions, illusions and mediæval relics that held the peoples of Europe captive. The era of political emancipation was preceded by an intellectual fermentation that loosened the soil, but the ripening of these forces was arrested for the time being by the overshadowing social cataclysm wrought by the Revolution. The Encyclopedists, the Voltaires, Diderots, Helvetius and Rousseaus had aroused the slumbering minds, they educated a class of agitators who, with the torches in their hands, lit up a fire that became a conflagration. The energies of the leading minds were bent upon erecting the new political fabric; scientific, philosophical and religious speculations had to retire and bide a more auspicious time for their peaceful

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cultivation. The investigations of a Geoffrey St. Hilaire, a Lamarck, a Cuvier, a Laplace were passed by unobserved or were met with in the obscure chamber of a retired student Nor were the philosophical and religious investigations of a depth and breadth to mark the beginning of a new era.

It is true, in Germany, Kant, by digging down to the very depths of human reason, had swept away the superficialities of the Wolfian philosophy, the rage of fashion in those days. A school of Biblical criticism and new philological investigation was begun by such men as Eichhorn, Michaelis and others; a Lessing kindled a new light in the minds of the polite world by his "Wolfenbütteler Fragmente," his "Nathan der Weise," and Gœthe. Schiller, Herder, Wieland and Mendelssohn were laying the foundation of a new German literature, but science, scientific investigation, thorough uprooting of the school of the past, and the supplanting thereof by one that might well be called a new revelation, and which will forever remain the characteristics of the nineteenth century had not taken a beginning until the age had well advanced on its way.

At no time were so many discoveries in the field of concrete knowledge, of practical science, of pressing the forces of nature into the services of man compressed into so short a space of time as in this century. The revolution effected is by far greater, immeasurably deeper and of more enduring effect than any that has taken place in the history of civilization. Time has been effaced by the electric spark which has been harnessed into the yoke of man, space has been annihilated by the construction of machines which force fire and water, in the form of steam, to compete with the rapidity of the winged messenger of the air. Nations that were not aware of each other's existence have been brought thereby into close intercourse, and continents opened to civilization that were the home of wild beasts and still wilder races. The steam driven machine has replaced the work of man and the power of production, which has thereby been multiplied a thousand fold has brought comforts to the homes of the masses that had never dared to aspire to them before.

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The introduction alone of the cotton gin, the powerloom and the spinning jenny has worked an industrial revolution the influence of which is beyond computation.

The bowels of the earth have been laid bare, rocks have been pierced and tunneled and the world illuminated by the oil that is drawn from the inexhaustible storehouse in the depths of the earth. The immense traffic effected by the introduction of the steamship has brought the most distant countries into close communication, and failure of crops, which, in former centuries decimated whole countries, has been made almost impossible by the rapid transfer of the surplus of one region to the locality where nature failed to respond to the labor of the husbandman.

Of the progress in the application of practical sciences must be noted the wonders achieved in the surgical and medical domain. The discovery of the anæsthetic vapors have enabled the surgeon to use his scalpel with an exactness and precision unprecedented, because undisturbed by the exhibition of pain on the part of the subject operated upon, and even the knowledge of antiseptics is a safeguard against the intrusion of microbes which in former years endangered the healing process. Organs of the human body are reached thereby for operating purposes, which never before were within reach of the surgeon, and thousands of valuable lives are saved that were until then irrevocably doomed. The discovery of these substances, due to the gigantic advance in the science of chemistry, is but one of the triumphs achieved. The science of bacteriology, the knowledge possessed of the thousand and one different species of microbes, bacilli and other micro-organisms is due to the indefatigable labor of the chemist, who has also taught us to liquefy the gases and solidify the liquids. These wonderful discoveries have led to the foundation of new sciences that have opened a new vista and enabled us to penetrate to the very beginning of our civilization. They are comparative anatomy, comparative embryology, comparative philology and biology. The uniformity in diversity has been demonstrated convincingly, and our scientists have succeeded in tracing back the law

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taught by every phenomenon to a general law pervading the cosmos. Thus the nebular and stellar theories of Kant and Laplace have been applied to an explanation of the formation of our own globe, and a vantage ground gained from which stratigraphical geology could be built up with almost unerring certainty. Nor must we overlook the fact that the path dug out by Darwin and Wallace, which has captured the world of science, in storm as it were, and which will undoubtedly lead to the discovery of truth as yet hidden in the womb of the future, is but a converging road in the great highway of the dawning system of evolution as applied to the growth and formation of all organizations. To these must be added the laws of the conservation of energy, and it cannot be gainsaid that we have made a great stride forward in a better comprehension of the cosmos. Unity and Oneness in the visible universe has led humanity to accept the Unity and Oneness of Him who must be the cause of that One law that governs the All. Another discovery in this direction, is that of the spectrum analysis. To Frauenhofer and Helmholz, two German scientists belong the honor of defining minutely the character of most organic substances by the color of the light which is reflected in the spectrum, and by the perfection of spectroscopic instruments we have been enabled to determine the material substances of which the most distant stars and nebulæ are composed. We have thus learned that the starry heavens are dotted with orbs of the like composition with our earth, and thus one more proof furnished of the Oneness of the Universe.

Thus we see that the ground upon which the cosmological and theological, as well as the telcological views of our ancestors rested, has been completely shifted, and it is not surprising therefore that a mental unrest has taken place, which will probably find in the next century, an Ararat to rest the ark on that has been sent adrift. Nor must we leave out of sight the wonderful change which has been wrought by the substitution of the Hoe printing press for the hand-press used yet in the beginning of our century. By its aid, and more recently by inventions which hand over the work

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of type setting to the machine, the dissemination of light that radiates from a single mind is so rapid and so far-reaching that the millions who groped formerly in the darkness of ignorance partake now of the same mental repast as the enlightened, cultured and scient leaders of society. Science, knowledge, education and culture are no longer for the few elect, but for the great human family. Thereby a new power has been created, the mightiest of them all, the power of *vox populi* expressed in the millions of journals which the rotary press turns out every morning. Before that power the mightiest of the mighty quail and tremble as before the power of God, and the old adage *vox populi vox Dei* has in reality become a truism. Public opinion is essentially a creation of our century, and to public opinion must bow individual, potentate and nation, however powerful. Nor is there any longer an excuse for ignorance. The public schools, introduced by the people of the United States, as the best safeguard of its institutions, are now found all over the world, and a simple knowledge of reading furnishes a high school and well-equipped university for all in the thousands of journals, magazines, reviews and books, produced so cheap as to be accessible to all.

In another direction our century has been epoch making and that is in the investigation and examination of the documents and Bibles upon which the creeds and religions of the world rest as upon ante-diluvian rocks. The trilingual inscription upon the Rosetta stone, discovered in 1799, furnished the key to decipher the ancient language of Egypt, and, subsequently, the untiring labors of scholars unlocked the gates that opened to us a world long forgotten, the world of Assyria, Chaldea and Accadia, by teaching us to read the language written in cuneiform or wedge shaped characters. Through the knowledge of these ancient languages, a triumph of the scholars of this century, we are brought nearer to the peoples that lived ages ago, than our fathers were twenty centuries since. The tombs of the ancient priests and kings of Egypt are opened, the libraries that were buried in ancient Babylon are unlocked, and the contemporaries of

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the Patriarchs, of Moses and the ancient Israelites speak to us in a language which we understand and illustrate, the history which is recorded in the Jewish Bible. The books of the old Brahmins are translated into modern tongues, and we find that these ancient civilizations are much nearer to us in feeling, sentiment, philosophical conception and culture than the world had an idea of. We have discovered the waters that are nearest the fountain, whence the civilization of the human race bubbled forth. The labors of Champollion, of Le Normant, of Ebers, Smith, Oppert, Schrader, Benfey, Max Muller, Boethlingk, have introduced us to a civilization of the world gone-by, that convey to us a better conception of the rise, progress and formation of our own. We have traced our own language back to a common mother, one more corroboration of the oneness and unity of the human race. Comparative philology is a science born in our own century, and so is comparative history of religions, and in connection with that Biblical criticism, which, based upon a scientific basis, enables us to separate the legendary and mythical portion of Scriptures, which is the garb in which the Divine truths of morals and ethics are presented to us, from the historical trunk which sinks its roots deep into the soil of the common history of humanity.

The field is too vast to be exhausted in a magazine article, which can at best but give the most meagre sketch of the achievements of this country of ours. However, after all, it is more an age of transition, one of quiet revolution, of radical departure from the past without having discovered yet the high plateau upon which the society of the future will settle. In the world of industry the introduction of steam and machinery has substituted for the small mechanic the great factory with its thousands of workmen. Every factory is a large "trust" as it were, in which no one produces all the parts of an article, but in which all engaged therein combine for the production of the entire article, each making the part he is best qualified to produce. The labor is divided, and this division is characteristic of our age. Through the vast accumulation of knowledge which is

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beyond the power of any one individual to master, the scientist, the man following a profession, the artist and the artisan has to select some object as a specialty in order to obtain the highest proficiency in his branch. Thus greater perfection is obtained, but in the world of labor the individuality is sunk and lost in the trust. A combination of those engaged in these labor "trusts," has been created and encouraged thereby in seeming antagonism with those who direct and control these vast industrial establishments. Not only the workmen are formed in "unions" for the protection of their rights and interests, but those who originate, direct and control the establishments have united into corporations such as the world has never seen before. Industrial production, commerce, transportation, and all practical arts have thereby been brought to the highest perfection, but the social relations between employee and employer, between workmen and capitalist have been confused, and the great problem to be solved in the future is the proper adjustment of the relations between these classes. If not a quiet social revolution, it is a restless commotion which shapes itself for solution and which keeps the social bee-hive in constant motion. The political emancipation achieved at the close of the last century made a new adjustment of the social structure necessary, and the close of the present century is pressing toward it.

In the mental, moral, and religious world another revolution or radical change is proceeding, which promises the attainment of a position far beyond any occupied by the human race before. By the wide dissemination of the achievements of exact sciences, of epoch-making researches, the spread of knowledge into the lowest strata, the authority belief has lost ground, and the school boy of our day questions the credentials of the articles of faith that are proclaimed by the churches as infallible revelations of God Scepticism, infidelity and heresy are the order of to-day, and even the churches are compelled to yield many of their claims. Judaism has been no exception. Ever since the example given by Mendelssohn of combining great culture and logical reasoning with a firm faith based upon reason,

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thinkers and scholars of Israel have fearlessly undertaken the work of examining the past and preparing the Synagogue for the spiritual revolution in course of progress. With *Geiger's Urschrift* and Zunz's *Gottesdienstliche Vortraege* a path was cut out of the wilderness which has been followed by Conservatives and Reformers alike. In England, in Germany, in France, in Italy, in this country, independent minds have taken the lead and endeavor to gather around them those that leave the Church and Synagogue, which no longer represent their convictions, and collect them into congregations that represent the ideas and ideals of this century. Thus in the world of religion and ethics a quiet revolution is perceptible, which, before long will crystallize into a system that will be more expressive of the higher civilization reached by the human race.

The fact must not be overlooked, however, that the new departure of this century has been overwhelmingly in a material direction; ideal aspirations and pursuits had to give way to a great extent. Realism is becoming manifest not only in the sciences but in literature, in poetry, in the arts, in philosophy and in the Church. Let us hope that the coming century will again lift idealism– which is the true soul of humanity—upon its throne, as only ideal aspiration will form the proper cupola of the great temple of humanity, assuming such magnificent proportions before our very eyes.

GALEB JEKARIM.

Translated from the French of Sacher-Masoch.
By Rev. Henry Cohen.

TWO lights struggled with each other in the little garret, the light of a half-consumed candle and the light of the morning which penetrated the green curtain. One seemed like the last sigh of a dying person, and the other, the soft breathing of a new-born infant; a departing and an awakening spirit. The dim, flickering light of the candle

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played upon the yellow leaves of a large book opened on the table, whilst the reddish glimmer of the dawn kissed the pale forehead of the young man seated in a tattered armchair, plunged in profound meditation.

His frail body was enveloped in a shabby caftan. From his small black velvet cap his hair escaped in entangled curls and fell upon a face on which the springtime of youth had never bloomed, a face on which suffering, resignation and study had imprinted their angular lines. His large eyes sparkled; melancholy orbs, which, searching the heavens, turned away from this life, and seemed to gaze upon another world, an inner world, in which wilderness each color fades, each sound dies, where the hand gropes in the void, and where only thought reigns without limit, solitary and sublime.

Poor and sick was this little Jew, Galeb Jekarim, who kept awake that night over his books. For all that, he was happy. He had no mother, and had never touched the fragrant lips of a woman; but he had fixed his heart on one fairer than all earthly women, and more richly adorned than an empress.

He had nothing; even the Talmud before him—that sacred book, the only source of his joys—was not his own; but while absorbed in the worn leaves, wings seemed to uplift him, carrying him to the spheres ever higher and higher until he at length bathed in floods of light.

And below in the depths, little by little, disappeared the smoke and fog of towns, the narrow, gloomy valleys, the vast plain furrowed by the plough, and the wide ocean traversed by countless ships.

Then he forgot everything, his misery, his soltitude, his ardent desires of love, and the visions of enjoyment that haunted him in the silent nights. He forgot his griefs and the slow fever that was consuming him. But one thing he could not forget.

When the sun crept through the green curtain and gilded the shattered wall, it was as if an invisible hand had written thereon in letters of fire the words of the Jewish poet Yehudah Halevi—"Never will I forget thee, O Jerusalem!"

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When the moon filled the small chamber with her chaste light, a silvery finger seemed to trace the same words on the blackened rafters that crossed the room; and at twilight when seated in the cemetery, sunk in thought, he heard from the tops of the cypress trees mysterious voices murmur, "Never will I forget thee, O Jerusalem!"

He felt a kind of homesickness, ardent and consuming. The country of his forefathers caused this pain, the country which he had never seen and of which he knew nothing except what the Holy Scriptures taught him. His longing to see it had become more powerful than the love of country and of family, stronger even than his weakness and his poverty.

He was sustained through the kindness of his sister, for she gave him the small room in which he lived and the little food that he required. But no one would have furnished the means to make his long journey. However, that very night he determined to go.

When day broke and flooded the whole plain with its golden light, he put his hat on his head, took his staff, and without bidding adieu to anyone, turned towards strange lands, towards the great world full of envy and hatred; but also towards the Promised Land—towards Jerusalem.

Galeb walked cautiously through the garden, passed the little gate, and continued his way by the narrow path, across the corn and the waving grass. At the outskirts of the wood was a small hut inhabited by Jews.

The men were working in the fields, and Medotia, the daughter of Solomon, the proprietor of the farm, was feeding the cattle. At sight of Galeb she cracked her whip and looked at him from her black eyes with a mixed feeling of compassion and irony.

"You are right to decide on leaving," she said: "Your cheeks are so pale; you study too much, Galeb, you will kill yourself with your books." The young man shook his head, but remained standing. He knew that this intelligent-looking girl loved him, and something in his heart drew him also towards her

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"You do not understand me, Medotia," he said, "it is a sacred duty that takes me away."

"Oh! I know well enough what you need; it is a wife, a woman like myself. If you were willing I could very soon settle your mind on that score."

Galeb answered her with a sad smile, shook his head and entered the woods. As he left it, the sun pierced the haze, and its rays fell in large patches upon the white billows of mist. It was a sublime scene, truly biblical, and through all nature this religious silence of the morning reigned. Galeb Jekarim uttered with a loud voice these words, "There is God." Then raising his arms and turning his pale face towards the sun. he commenced to pray.

* * *

Galeb journeyed on foot with that courage and pertinacity which is born of noble ideas. He guided himself by the sun: he knew southward was the sea, and beyond the sea Jerusalem. He passed through Galicia and Bukowina, and entered Moldavia. Now the sun's rays would beat upon his head, and anon the rain and hail pelted on his poor back, while lightning frequently flashed through the skies. He often came in contact with mockery and hatred; but nothing stopped him, indefatigable he continued even onward.

When night fell and he perceived at the entrance of a house a 'Mezuzah." he implored in the name of charity, shelter and food. Everywhere the poor pilgrim found open doors and open hearts. Sometimes, however, he slept in the hedges under the starry firmament, or in the stubble-fields in a shelter made of sheaves.

In a small valley in the Carpathians, he fell in the hands of brigands. When these fierce men surrounded him, he did not dream of defending himself, but said to them calmly, "I am a pilgrim and am going to Jerusalem."

What was there about this wan being that touched the brigands!

"To Jerusalem,"? repeated the captain. All regarded him with a mixture of curiosity and veneration. At length, the chief made a sign to him to follow them. They reached

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a cavern hewn out of the rocks, before which crackled a large fire. The outlaws offered him a lodging and invited him to eat with them.

The next day when about to depart the captain said to him "When you come to Jerusalem pray for me also; there is only one God over us all."

At length there is the Danube, the sea, that desert waste with its silvery foam, its stately ships sailing leisurely and its receding coasts.

A Turkish captain took him on his vessel, and Galeb, not being able to pay, had to serve as a sailor. But the second night a tempest arose; the ship lost her masts and was captured by a corsair of Tripoli. The pirate, considering Galeb Jekarim a good prize, led him to the slave-market in a small town on the coast of Asia Minor. There he was bought by a rich Mahometan, who made him his gardener, he, who had never been occupied with other flowers than those which blossomed among the verses of the Bible and the legends of the Talmud!

* * *

The garden was wild and uncultivated, full of cypress trees permeated with narcotic perfumes, and beaten by the blue waves of the sea Whenever Galeb passed through the orange and citron groves, and saw the glittering water and the white sails on the horizon, he repeated with a sigh, "Never will I forget thee, O Jerusalem!"

And burning tears coursed down his pale cheeks when the beautiful Levanna– the moon enthroned on high, threw her silver light upon the sea.

Often after sunset Galeb met a woman walking through the grounds like a spectre, clad in a white cloak and covered by a thick veil. Her eyes invariably turned towards the slave, who saluted her by bending his head towards the ground.

One moonlight night as he was praying by the sea-shore the odalisque suddenly put her small white hand upon his shoulder.

"Silence," she murmured, "answer quickly my questions.

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You are unhappy. Have you left in your country a wife or a betrothed whom you love?"

Galeb shook his head.

"Why then do you weep?"

"I was making a pilgrimage to Jerusalem," he said, "when pirates took me prisoner. It seems to me that the Angel of Death is approaching, and I cannot die before having kissed the Holy Ground.'

The woman looked at him in astonishment; then she slowly raised her veil and threw back her cloak.

"Am I not beautiful"? she asked.

"Yes, you are beautiful," said Galeb

"Then give me your heart, for I love you."

She took him to her arms covered with gold bracelets, and kissed him.

Galeb shuddered at the touch.

"Ask my life," he said in a low voice, "but not my heart. It is there where the wall of the Temple raises itself towards the heavens, and recalls Jehovah to the faithful. I dare not love you."

The woman sadly bowed her head, but suddenly straightening herself, covered her figure and made a sign to Galeb to follow her. In the midst of the bushes she showed him a boat in which an oar was lying.

"If you have the courage said she, "escape; save yourself."

Galeb threw himself on his knees before her and kissed her small foot. Then leaping into the boat he pushed it out into the stream: For a long time he watched the woman standing on the river bank waving her white veil. Then little by little all was lost in the haze of the moon—the beautiful woman, the trees, the roof of the house; nothing remained but the sea and the sky.

* * * *

An English ship picked up the pilgrim and landed him at Jaffa. He resumed his journey on foot through stone roads scorched by the sun, across cactus woods and rocky and arid deserts; occasionally seeing in the distance a straggling

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village, and from time to time a cistern at which he quenched his thirst.

The fever burned within him and his strength almost failed him, but he continually marched forward. He did not dare to rest, for he was afraid to sleep lest he should never awaken. His heroism defied the heat of the sun, hunger, thirst, and weakness.

At night, the fever caused him to hear voices that consoled him, and a white apparition like an angel of heaven seemed to hover about him and show him the road.

At last, one morning, the walls of the Holy City appeared before him.

Jerusalem!

Galeb Jekarim threw himself upon the ground and kissed the consecrated soil, then he arose and hastily continued his way He felt neither fatigue, nor hunger, nor thirst. The golden cupolas of the city shone brilliantly in the morning light. His path now led him through woods of olive trees and cactus, and the rich verdure seemed to greet him. Presently the fields were dotted with the anemone, scations and iris, anon. the prairies were covered with large blossoming thistles. Above his head spread a serene sky, and the balmy air, filled with the perfumes of the roses and vineyards of Canaan, sweetly caressed his face.

Jerusalem!

Not looking to the right nor to the left he pushed forward. Another hundred steps - at last! The Holy Wall, the last remains of that mighty terrace on which the Temple formerly stood!

At the foot of the wall the pilgrim sinks down, he rises once more and leans against the stones. He utters in a loud voice a prayer that escapes like a cry of joy from the depths of his soul. His prayer finished, he sinks to the ground, never more to rise. Before him standing erect and surrounded with light was the white-winged angel that conducted him, and above him he heard an invisible choir.

Galeb turned to the Holy Wall, and the last word that passed his lips, like a blissful sigh, was "Jerusalem!"

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REALISM IN ART

By Emil G. Hirsch

BOOKS are the windows of the soul. Through them enters the light of the world without.

Whatever has been discovered and discussed by the master minds who hold close communion with the source of light, through them is brought to the knowledge of the many destined to receive, but not to give information or inspiration. But on the other hand, books allow an insight into the chambers of the soul. They betray the interests which attract and hold men. They throw light on the character of their readers. Boon companions of the true self of man, they reveal the quality of that self. The familiar proverb may thus be altered. "Tell me what books you read and I can tell you what you are." This applies not merely to individual man. It is true of classes of society, true of nations, true of epochs in history. Were all lost to us of ancient culture, had no statue escaped the rodents of time, no urn been saved from the greedy flames, no frieze or relief been swept of its robe of ancient dust, but had merely the books come down to us, which at one time or other were composed and read by the nation whose life we wished to study, incomplete as the picture might be, yet in its basic colors we might repaint it and feel assured of its corectness. And in the same manner and to the same extent, cotemporaneous literature is a direct index of the intellectual and moral life of our age Difficult it is to see ourselves as others see us. The books composed to-day and read, enable us, however, to enjoy the advantage of this position. They furnish us with material whereon to base and wherewith to construct the judgment of our own time's character. Our time is certainly bookish. Of making of books there is no end.

The trend of the age is unmistakable. We are students of nature and to a certain extent we have resigned the claim that man is exempt from the sway and sweep of the laws

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according to which the non-human part of nature is governed. The philosophy of the age is tinctured by Darwinian thought. Our metaphysics follow in the wake of the exact sciences. The bold flight of fancy free from conditions of cause and effect is not ours. The poetry of the age and its polite literature wear the same livery; they are realistic, they proclaim the dethronement of the idols of idealism. For this reason to study the drift of polite literature is extremely interesting and profitable Is realism the last word? Is it final What may be the mission of the novelist? Unless an answer be to this question. we are at sea when the duty to judge of the novelist's work is upon us. The problem is an echo of the larger: What is the function of art? Is art the prophet of things to be or is it the portray of what is? Around this alternative rages the battle. The clans on either side are mustered in large numbers. The museum in which the works of the modern pencil, the children of the modern chisel find shelter, holds representatives of either extreme. But the demand is for truthfulness and exactness. Under the influence that comes from the laboratory and the observatory, men forget that ideas may be as true as facts. It is, however, the mission of art to preach of the things that might be, not to photograph them as they are.

Art which strives after this is for all that not free from the conditions of reality. Things as they might be are yet the things under the law, but the things as they are, are often the results of the violations of the law, or rather the natural outcome of the incomplete process of growth. Art demands completeness. Completeness is not, but might be. What the things might be, were the eternal conditions of being completely realized, that is the highest function of art to show, and thus she may become a source of inspiration, quickening our ardor, strengthening our resolution to strive after that completeness which is as yet not ours. To open up this source of inspiration none is in a better position than the novelist. The great continent of life is the field of his exploration. If he but comprehend his rare opportunities and utilize them, he may be the most efficient preacher of

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morality. Art is always moral if true to her own self. The novelist is an artist. The immoral novel is always the inartistic. To this proposition only those cannot accede who confound technical skill, control over the rude material, fertile imagination with artistic inspiration. None can deny that as far as technique, variety of color and conception, and construction of plot come into play, many a novel which when judged by my standard must be pronounced as immoral and therefore inartistic, may lay claim to the highest tribute of great art. The contest between the realistic school now ram pant and loud in France, and its opponent, turns on the same pivot. Is the novel to be the photograph of what is, or is it to be the prophet of what might be? The novel is called to do great service around the altar of moral truth. Few are the daring men who scale the Alpine heights. Still fewer those whose eyes can read the beauties of the glacier regions. The high elevations of abstract thought, of rich historical information, are visited and their beauty is appreciated by only the few.

Yet none should live without a philosophy of life, none should act without a theory of action. The science of man is always the last and ever the most difficult in the hierarchy of knowledge. Men are attracted by the stars long before they become curious to know about their own body. The secrets of their anatomy again are searched long before the marvels and the mystery of their soul life are approached. To be familiar with the sun and moon is comparatively easy. To be conversant with the functions of heart and lung is not a matter of difficulty, but to understand the intricacies of passion, to fathom the hidden depths of sin and error, to see clearly what unites men and divides them, to comprehend fully what the object of life is, wherein consists its victory and its defeat, to appreciate the melody of virtue and the song of rectitude—this is a matter of supreme effort, to which but few chosen ones are equal.

In this field of investigation, the original searchers are few, nor are there many who will understand in the original tongue, their message. To mediate between the heights and

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the depths, to act as an interpreter for him who has found the truth and for those who need its revelation, is a high charge and that charge falls to the lot of the novelist. He is a philosopher, knowing the depths of life, yet clothing his thought not in the dialect of the schools, but in the language of actual life. He pursues that noblest study of all studies, man, and what he brings home from his quest, he cannot leave in the shape of the wheat unground or even the flour after it is milled. He bakes it into the bread of life, and his skill is the best who succeeds in so presenting the food as to render it palatable to all.

The realist's demand that life be painted in its true colors, is incontrovertible, but when this proposition is caricatured into an excuse for Zolaism, it is time to front about. The abnormities are real; they abound, but they are not necessary. Moreover it is not the novelist's to detail and retail the symtoms of small-pox or to photograph the filth of hovels. The pitfalls of the soul, the inner life, the possibliities to be realized by it are the themes which should engage his attention. Realism of the French type inverts the true proportion. The outer circumstances, the surroundings are made the essential. The inner action, the personality of the soul placed within these environments, are treated as accidental. This invention seems at first blush to be due to the philosophy of the time, claiming that character is the resultant of heredity and environment. Were that philosophy true, the novelist indeed would of necessity be reduced to the level of a recorder of the surroundings, a chronicler of details, an enumerator of pedigrees. Art and technical skill would then be identical; "might be" idle speculation. Whatever is, is then right, for whatever is, must be. The fatalistic theory of life, preached undoubtedly to-day by many adherents of the doctrine of evolution alone would, however, not have produced the high tide of realism in polite literature, for the fundamental article of the realistic creed is that it is not the business of the poet to voice a theory, nor to illustrate a philosophy. It is his supreme task to describe a condition.

On cool and calm consideration, realism appears much

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rather to be a movement of reaction. The novel of the romantic school and the current romances that flood the boudoir of the pampered lady of fashion, serving to fill an empty hour and to fool an empty head. were indeed untrue to life. As a protest against that untruth, realism is legitimate and beneficent. A novel of the romantic school either turned away from the actualities of modern life, painting the glories of an age past, preaching a false sentimentalism, inadequate to give and to maintain strength such as the burden and the buffets of life to-day demand; or as in the typical novel mostly of German parentage of fifty years ago, it presumed impossible shadowy men and women replaced action by declamation, and fashioned situations and followed movements, for which it would be vain to search for a reasonable cause. And the result of this attitudinizing, this professing of sentiments was as great a mystery to him who looked for the connection of the cause and effect, as is any other miracle suspending the natural sequence of laws.

The fashionable novel of to day as generally constructed, is free from this false atmosphere aud sentimentalism of romanticism. It falls however, under the same ban, for want of truthfulness to life, because in the first place it presumes a life which is controlled but by one passion, generally that of love, and in the second, because contrary to the actual current of life, it presumes a poetic justice, setting all things right, unmasking the villain and punishing him, and crowning forever the suffering virtue with the laurel wreath of final conquest. Moreover, the heroes in all these fashionable novels are giants. The age of giants is past, if ever it was. Art destined to paint what might be, is untrue to her mission when she dares picture what never can be Bear in mind Alexander Dumas and you understand why to-day Emile Zola takes his place. Remember Ouida and it will seem natural that realism though of a more temperate type than among the French should begin to usurp the field of novelistic productions among the English speaking communities.

That the realistic movement is a reaction against the sweetly insipid tone, the unnatural misty atmosphere of

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romanticism and subjective sentimentalism which wielded the sceptre in the domain of poetry almost autocratically until very recent years, is plainly patent. Follow but one of the many threads of which the plot is spun and hold it over and against the corresponding fibre in the realistic fabric, the protest takes sound, the contrast leaps into light immediately. Goethe, it is perhaps not too much to say, is father of the modern subjective sentimental novel. His Werther's Leiden set the direction of the current, though in his Wilhelm Meister he himself abandoned his own model and method. The character of Werther is the echo of the discords and the desires, the aspirations and the anxieties of the decade preceding the breaking of the storm known in history as the French revolution. The novel pictures the struggle of the heart with the world and its prose; it advocates the emancipations of the feelings for which Rousseau in France had struggled and suffered, it rounds out and clarifies the indistinct yearnings of the century. Youth at that time felt the burden of the close atmosphere and fretted itself away in discontent with the present, posing in beautiful but nerve less dreams, or in moody melancholy harboring Hamlet's thoughts of suicide. Such an age is sponsor of Werther, in which Goethe intended doubtlessly to picture the idealism of sentiment hampered and hindered on all sides by the unnatural senseless rules and traditional formalities, but doomed to perish tragically hurled against the hard rocks of reality. As the precursor of the age of the revolution, Goethe's Werther is high incarnation of art. As the pope, infallible, regulating all future production, he works havoc, and hinders the free development, the natural growth of generations that come after him.

Again, when the storm of the Revolution had blown over and humanity was almost cheated of the fruits ripened under the hot breath of the cyclone, when a sapless Bourbonism ruled the Western and craven dread of the Czar the Eastern world, the minds of men took refuge in the contemplation of the beauties of the Middle Ages. Church and State and society, this was the dream of the romantic school,

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were again to be modeled after the mediæval plan The literature of this sad era of regret breathes the same unhealthy fragrance. It is not the love of Werther, self consuming, but the chivalric service of woman that now is the salient point of the novelistic plots.

What wonder now if the age of electricity, in whose ear the clanking of the hammer on the anvil is sweeter music than the tolling of the bells summoning to vespers or to matins, in whose eye the glare and the glow of the furnace fire has more charms than the half-obscured dimness of the cloister's secluded cell, should rise in open rebellion against the exaggerated exaltation of woman's service? What wonder that the children of our time, busy and burdened, should snap Samson like the cords of slavery, to morbid sentiment and sentimentality, and refuse from a broken heart to commit suicide? None can deny that sexual passion is a mighty lever of progress. The Darwinian way of looking at the evolution of life has made this clear, and in the upward movement and march of humanity its force has left indelible traces But that love which uplifts is of a sterner mould than Werther's or the Knight-errant's. Nor is that passion the only magnet in men's life, the only problem, the only flame that burns within and consumes, or chastens and chides. The unnaturalness of both the sentimental and romantic school has produced what is called the naturalness of the realistic. Read by the light of their predecessors, their protest is well-founded, that love is not always of an ethereal kind; that the baser element of sensuality enters into its composition; that ambition of a different kind, that aversion as much as affection, love of power and greed of wealth-hatred of rival in the more material things of life, are factors which shape the conduct and build the character.

Or to take up another feature of the realistic productions and to compare it with the corresponding trait in the romantic or the sentimentalist; the men who moved and the women who lived in the novel of fifty years ago—yea, the men and women who appear in the fashionable novel of to-day know not the word "impossible." The highest heights

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are theirs to scale and the lowest depths they have fathomed. Their spell is over nature, which seems to bow to their will. No wonder that, to-day surfeited with this exaggeration, we are assured that we bend to nature, not nature to us, that our will is a delusion, our freedom a deception, that what we are we are not of our own free disposition, but are because we cannot help being so, and that what we do we do under compulsion and never from conviction and choice. There was also too much of the pharisaical spirit. With what self-righteousness were the outcasts of society judged by the favored few, who generally caused the ruin and profited by the fall of their victim. No wonder, then, that disgusted by this invariable triumph of hypocrisy, the modern writer has gone to the other extreme, dwelling with emphasis on the circumstances which sharpened the struggle of the final victim, and often making of the fallen the mightier hero of rectitude than were those that never stumbled, because life placed no stone upon their path. And in view of the cheap tinsel of justice that constantly concluded the book, in view of the presumption to understand the interlaced thread of Providence, which arrogantly spoke in almost every page of the common novel; in view of the daring attempt to people with beings such as we are the broad margin of the unknown and the wide stretch of the infinite, in view of the dogmatic familiarity with the Deity, which forever measured or presumed to measure with yardsticks the decrees of that power in whose sight a thousand years are but as a day when it has passed, and to have the flood of its divine retribution dammed and diked within the course of one single life. Can we wonder that a defiant protest had to come, which, conscious of the fact that actual life presents often unharmonized, great and dire discords, often seemingly leaves unpunished daring deviltry and uncrowned suffering sainthood, was all the more eager to point out the gaping chasms and to spurn the cheap tinsel semblance of a bridge leading across the open gulf?

As a movement of reaction, realism in art, especially in the domain of the novel, is perfectly comprehensible. Knowing this, the question of the morality of realism assumes a

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new significance. If we grant the fundamental proposition of the realistic dogma, that question is idle and meaningless. Art, then, as little as physics, has aught to do with morality. The productions of the artist are neither moral nor immoral. This plea has often been made by the defenders of Zola. Whatever is or appears immoral in his writings, they say, should be charged not to him, but to life. He would be immoral were he not true to life, but, as alas! he is but too true to the actual conditions, and his veracity cannot be questioned and his exactness is a matter of painful certitude, he is not immoral. There is something in this plea which deserves recognition. The novels of Zola are vulgar rather than immoral, brutal rather than sensual. To their credit it must be said, that compared with other productions against which the decree of excommunication has not been pronounced, and which Mr. Comstock and his allies would not confiscate, his are preferable. He pictures things in their absolute nudity. The fig leaf which covers but conceals not is not among his requisites. He throws not a veil thin as gauze over the seductions as others do for the purpose of heightening rather than deadening the temptation; he wields not the charm for the forbidden fruit; he presents things in their naked horrors. They say that as such he is the unconscious ally of the moralist. Divulging the frightful consequences of sin, the horrible state of brutalism yet in the ascendancy among all classes of society, he prompts the resolution to reform and appeals to the better element within us to come to the rescue of the horror-ridden to elevate the low, to free the fettered. I, however, am afraid but few are those in whom this effect would take place.

The abnormities presented by the brain of the demented, the changes that take place in the tissues in case of disease, are undoubtedly sources of inspiration invaluable for the physician or the student of nature. The science of sociology must deal with these survivals of brutalism, not to call them lapses or deteriorations; but it is still a question whether the science of the abnormities should be popularized and the details be spread broadcast in the sugar-coated pill given as daily food

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to minds not warned of the dangers, not weaponed to resist the fatal effect, not prepared by the rigid discipline of study and not called to the study by the sacred resolution under these conditions to enrol among the army of helpers in the band of the reformers. I doubt not that the artist himself mixes his colors, but the details of the shadows should not be worked out by him. For his purpose it suffices to have the sunlight fringed by the shadows of the night. May be that the horrors of the hospitals or the open battle field as breathed upon the canvas by the brush of Verestchagin, will induce the modern world to weigh well the responsibility incumbent upon him who would unfetter the horrors of war. may be that the surgeon plying his hard avocation midst the bursting shells, is the symbol of unswerving duty, and the suffering soldier the incarnation of high patriotism, but none will gainsay that this *tour de force* is dangerous, that duty might take another guise, unattended by the possibilities of awakening the brutal instinct in man, and the preacher in the desert might point out in less bloody surroundings the folly of militarism. The cardinal error of the realistic school is not to have understood that the novelist is called to illustrate character and not circumstances, to paint men and not to describe things.

[TO BE CONTINUED.]

RECOLLECTIONS OF THE HEBREW HERMIT*

By Heinrich Byron.

Whither Turn at Prayer-time?

As the Arabians turn toward Mecca at prayer-time, so we Hebrews turn in the direction of Jerusalem.

Once while I was accompanying my father on a journey there came upon us one afternoon such a vast storm that it became utterly dark. Soon we could see neither the road

* Written for the Menorah, and translated from his German manuscript by Herbert E. Jenness.

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nor the direction, and so became lost in the wood. Meanwhile it occurred to us that the time must be arrived for the second prayer of the day, and we commenced our preparations therefor—but whither should we turn? Our country lies to the west of Jerusalem, and so we turn eastward; but where was now the east? The darkness covered the heavens on all sides; the lightnings flashed, the thunders burst, and the storm seemed east and west, north and south, as the immense dust-clouds rolled and whirled about us. I looked at my father inquiringly, but he said.

"Let us pray, my son! We cannot now be sure that we turn our faces toward Jerusalem; but we can at all times and in all places direct our thoughts toward God. My son, there will come a time when all men will be fraternally united by the knowledge of a single universal Heavenly Father, and, then, no longer divided by earthly differences, they will no more turn their faces toward various parts of the earth, but will direct their hearts to the same heaven."

The Shaking off of Sin.

From the words in the holy books that the All-merciful will some time "cast our sins into the depths of the waters," arose our custom of assembling at a stated period of the year on the banks of the nearest river, and there reading in solemn unison these words from the sacred writings, at the same time shaking the skirts of our garments as a sign of the throwing off of sin.

There lived in our community one great sinner, and as he was in the habit of mocking at our religion, and at everything connected therewith, our people were no little astonished to find him among them as they assembled one time at the river to perform the ceremony of shaking off their sins. Each one shrank back incontinently from the presence of the sinner, so that he stood alone on the river-side. The praying of the congregation began, and the people had for the time forgotten him, when they were suddenly alarmed by a doleful splashing in the midst of the stream.

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The sinner was nowhere in sight; he had cast himself into the flood of the on-rushing river.

Not till the third day was the body found.

In his youth the unfortunate youth had learned much, had shown exalted talents, and aroused proud hopes in the breasts of his parents—which hopes, alas! were soon to be quenched.

In his house were found the following lines which he had left there on his last outgoing:

"I also will go to the water to cast therein my sins. Had they reached but to the hem of my garments, I, like the others, would only shake them over the water; but they have ascended above my head, they have polluted my hands, my mouth and my heart; I will therefore throw my whole self into the flood!"

Remember Me!

There has never been a lack of noble women in Israel. I myself remember such a one, who, without ever speaking a word of blame to her husband, led him from many wrong ways back to the right path. She was so angel pure and angel good that her mere look caused him to regret his action when he had done wrong: and when it sometimes happened that through some act he was made to feel her reproof, it was done in such a gentle way—appealing to the heart—that it never failed to make a deep impression on the man, moving him to make better resolutions for the future.

As we do not regard as merely symbolical the words in the sacred writings: "And thou shalt bind them (the commands of God) for a sign upon thy hand, and they shall be as frontlets between thine eyes,"—but also take them in a literal sense, we fasten to our hands and foreheads, during the morning prayers, small four-cornered cases containing strips of parchment on which passages of sacred writ are inscribed. These cases when not in use are kept, with their leather thongs for fastening, in a purse made for the purpose.

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Now the good woman of whom I have just spoken, had observed with grief that for a long time her huband had neglected the morning prayer, the principal one of the day, — and she pondered in her mind how best to remind him of this omission. Many years before, at the time of their betrothal, he had given her a ring on which were engraved the deep-meaning words, 'Remember me!' She now took the ring, which never before since that time had left her finger, and placed it within the purse, which, alas! had remained so long unused

Many days had passed thereafter, when at last one morning the man remembered his Creator and would pray. He opened the prayer purse and there lay the ring with the deep-meaning words, "Remember me!" These words that looked at him from the prayer-purse appeared to the man as the words of God Himself, as if his Maker, whom he had forgotten, had called to him, "Remember me!"

He could not at once fasten the sacred verses to his hand and to his brow, he was too much moved. First he had to seat himself and compose his confused and overwhelming thoughts. He thought of his faithful wife, and of the sorrow that his impiety must have caused her; of the All-good who had given him this noble woman and blessings without number, whom, however he had forgotten, and a better determination for the future awoke within his breast.

From that morning forward the prayer-purse was opened daily. But the ring that the good woman had worn since the time of her betrothal, and which she had only lent to God for a season, was again placed upon her finger by her husband and this time never more to be taken therefrom.

THE PARCHMENT-ROLL AT THE DOORPOST.

Obeying the word in the holy writings: "And thou shalt write them (the commands of God) upon the posts of thy house, and on thy gates," we attach to our door posts little rolls of parchment on which are written sacred texts. At our outgoing and incoming we touch the rolls and then kiss our hands as a token of reverence for the words of God.

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Now there lived in our community a most learned man, and as he was well versed in the laws of God, he often performed the office of judge. Attempts were sometimes made to corrupt him by bribery. These attempts, however, were vain until a great bag of money was offered him and—alas, he yielded!

But when after the judicial session, where "corruption had blinded his eyes," he returned to his house and, according to custom, as he trod upon the sill raised his hand to touch the holy parchment-roll, and was about to place his hand to his lips, there suddenly appeared before his mind in all its hideousness the image of what he had done. Did he not stand with corrupted heart at the entrance to the holy place, where the word of God stood watch? Had he not touched with defiled hand the sacred words, and was he not on the point of kissing this sacrilegious hand?

He became pale, let fall his hand, and turned away from the doorsill.

Not until late in the night did he come again.

How he had passed those hours, what he had thought and done during the time, no one knows—none save the All-seeing and Heart-searching. Certain it is that this time he trod the sill joyfully, reverently touched the parchment-roll and solemnly kissed his hand. And certain it also is that in the form of money temptation could nevermore approach him.

ISRAEL AND THE MOON.

In our sacred traditions Israel is compared to the moon: as the latter disappears only to return again, so can the former lose but for a time its greatness and its glory; from thence the custom that on the evening of each full moon as we come into the open air after the close of the service in the sanctuary, and see in the face of the glorious moon the symbol of our perpetual elevation from our frequent humiliations, we address another prayer of thanks to the Deliverer of Israel.

In the place of my birth there is a large open space in which many hundreds of years ago many, very many of my

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people were burned alive. In the middle of this place now stands a monument—the only one in the village—which the grateful townspeople have erected in honor of a man of our race.

The village had been burned to ashes by a fearful, all-consuming fire; most of the inhabitants had lost all their possessions, and many their lives. Then came Eliëzer (so was named the man of my people) and gave the greater part of his immense wealth to the rebuilding of the village, and to the support of the widows and orphans of those who had perished in the flames.

In this same place, near which is our synagogue have I often stood in the midst of the throng on the evening of the full moon as we repeated the customary prayer of thanks.

Then I thought of those who had been burned alive, whose ashes rested under our feet; of the man who, centuries later, had rebuilt the town which had taken the place of our roughly-constructed wooden dwellings that had stood there long years before—of him who had relieved the distress of widows and orphans. I looked at the monument whereon were engraved the words:

TO THE FRIEND OF HUMANKIND

BY A GRATEFUL PEOPLE.

I gazed up at the shining full moon; regarded the praying throng: thought of the sacred tradition, and raising a thankful heart to God, said to myself:

"As the moon only disappears to return again, so can Israel lose but for a season its greatness and its glory!"

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TO WALT WHITMAN

*On reading selections from his poems.**

By Margaret Crosby

I

"To be great is to be misunderstood" –
Wrote Emerson—The converse holds not true,
And yet with truth could it be said of you;
Who are misunderstood—and great and good.
Freed from the blundering taste that leads wit wrong,
This book is lit with Wisdom's searching ray,
And filled with love that leads in noblest way,
Despite the scorn that follows you so long.
True the deep diapason of your song,
Knows not the measured rule of rhythm's sway—
But neither does the night-bird's plaintive wail,
And neither does the rustling of the wood,
And neither does the rushing of the gale,
And neither does the roaring of the flood.

II

You speak to cowering humanity,
As spoke the voice into the prostrate Seer.
O man, or woman, much beloved, your fear
Belies your soul—stand now upright and see
The wide-spread realm of thought and dignity
Yours by the right of birth. My message hear;
Each new born day brings heavenly chances near,
Rejoice in life and work, your ransoms free;
Divinity infuses King and clod.
And let those read who do not understand
That reverence guides your powers, how when he trod
The wild shore of the new-discovered land,
Great, old Columbus knelt upon the sand,
And consecrated all his work to God.

* The Canterbury Edition. Edited by Ernest Rhys.

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THE CHEMISTRY OF WHAT WE EAT

By Prof. Henry A. Mott, Ph.D., LL.D

III.—Fish.—(*Continued*).

STONE says: "The principle of the artificial impregnation of eggs is substantially the same with all the varieties of fish that have been experimented with."

It consists of mixing the eggs of the female fish with the milt of the male in some convenient receptacle immediately after the eggs and milt leave the fish. The fecundation of the eggs being merely a mechanical process, this artificial mixing impregnates them better than if the fish had mixed the eggs and milt together.

The subsequent treatment of the eggs after impregnation is quite various with different kinds of fishes. The salmon (*salmo solar*), the shad (*alosa præstabilis*), the glass-eyed pike (*lucioperca*), and the yellow perch (*perca flavescens*) are representative fish, the salmon representing the class of fish depositing their eggs separate like shot, and spawning in cold water, the shad representing the fish which have similar eggs, but spawn in warm water; the glass-eyed pike representing the fishes whose eggs come separate from the fish like shot, but which stick inseparably together upon entering the water; and the yellow perch representing the fish which deposits their eggs united in a gelatinous mass, resembling frog spawn.

The time it takes for salmon eggs to hatch depends wholly on the temperature of the water. If the water stands at 45 deg. Fahr., as at the Cold Spring Trout Ponds, at Charlestown, N. H., it will take seventy days, but at the U. S. Salmon Breeding Station, at the headwaters of the Sacramento River, only thirty-five days are required, as the water is 55 deg. Fahr.

As an illustration of what is done at the various fish-breeding stations of this country, it may be stated that at the Cold Spring Trout Ponds in 1873—200,000 trout eggs were

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hatched, also 50,000 California salmon eggs, and 160,000 Penobscot salmon for the State of Vermont. In 1867, at an expense of a few hundred dollars, shad were artificially hatched, and returned to the Connecticut River by Seth Green,* one of the pioneers of American fish-culture.

In three years, the time required for shad to mature, these fish had become more abundant in the river than they were before the white man began to fish them out.

There can be no doubt but that fish-culture is destined to be one of the great practical arts of the present civilization.

Cod-Fish.

In North America eight species of cod are found. The American cod (*Morrhua Americana*) is found along the New England coast from New York to the St. Lawrence River.

The cod is a genus of soft-rayed fishes belonging to the family *gadidæ*, characterized by an elongated, smooth body, compressed toward the tail: three dorsal fins, vestral fins pointed; abdominal line white; two fins behind the vent; the lower jaw with one barbcele on the chin.

The color of the back in the living American fish† is a light olive-green, becoming pale ash in dead specimens, covered with numerous reddish or yellowish spots, the lower part being a dusky white, but the colors of the species vary considerably. They sometimes reach a weight of over one hundred pounds, their average weight being about eight pounds.

The common or bank cod (*M. Vulgaris*) well known as an article of food, is taken on the Grand Bank, in the deep water off the coast of Newfoundland, Nova Scotia and Labrador.

It is a thick, heavy fish, sometimes reaching a weight of ninety pounds.

The color varies considerably, but is generally a greenish brown, fading into ash in the dead fish, with numerous

* See Conn. Fisheries Report, 1871.

† See "What the Grocers Sell"—P. H. Felken, p. 65.

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reddish spots: the belly is silvery, opaque white, the fins pale green, and the lateral line dead white.

The tomcod is a small species found along the coast from New York to New Brunswick. It is caught from the wharves and bridges by almost any bait. It is from six to twelve inches in length.

The cod is abundant along the North Pacific coast, especially in the region of Alaska. It is also plentiful on the west and north shores of Norway and Sweden, and on the southwest of Iceland. It is an exceedingly voracious fish, devouring indiscriminately everything in its way in the shape of small fish, crustacea, etc.

The cod is very prolific, and specimens of the female have been caught with upward of 8 000,000 eggs; but, as only a small portion of these are fertilized, and a still smaller portion ever reach maturity, the numbers remain about stationary.

The cod is of slow growth, and is about three years of age before it begins to propagate. The exhausting of the cod-fisheries is a question of much interest, but as yet, there is no perceptible decrease in the Bank fisheries, after three and a half centuries of ceaseless fishing. It is claimed, however, that at certain points in the shore fisheries, there is beginning to be a scarcity of the fish.

These fish are not migrative, as once supposed, but merely move from the feeding to the spawning grounds, and from deep to shallow water.

It seems that the cod lives in colonies in certain places adapted to them, and here they live and die without mixing with the adjoining colonies.

In fact, the peculiarities of the fish enable it to be told from what particular locality it was caught.

Cod-fishing is an important branch of industry, the cured fish finding a ready sale in all parts of the world.

The great resort of the American, Nova Scotian and French fishermen is the Grand Bank of Newfoundland, and the banks east and southeast of Nova Scotia—the most western of these banks being known specifically as the Western

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Bank. Massachusetts ranks first in its cod-fisheries, Maine coming next—Gloucester being the great fishing port of the country. Southeast of Massachusetts is a fishing bank known as George's Bank, from which we derive our George's Bank Cod.

TO BE CONTINUED.

SHALL WOMEN BE ADMITTED? A RETROSPECT

By Mrs. Jenny Kleeberg Herz

WITHIN the last fifty years, the question, "Shall women be admitted?" has been raised in almost every sphere which had theretofore been considered the exclusive domain of man. In spite of prejudices and obstacles, which, at first, seemed almost insurmountable, woman can now legitimately practice medicine and law, can occupy positions requiring considerable education, and fill any responsible office formerly entrusted only to men. With equal advantages, women have shown that they can accomplish as much as men in every sphere where mental qualifications and trustworthiness are of more importance than physical strength.

In order fully to understand how the idea that women are morally and mentally inferior to men gained prevalence it is only necessary to read any history of the middle ages and observe how fanaticism and superstition directed their persecution mainly against women.

In ancient times, in the then civilized countries, women enjoyed much the same privileges, socially and politically, as men. In Egypt especially was this the case, and men, young and old alike, gathered in the lecture-room of Hypatia, to gain philosophical and scientific wisdom from her lips.

In ancient Greece the married women lived a life of seclusion and ignorance, while the courtesans were noted for

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their education, refinement and intellect, and were visited even by philosophers, who, in their company, found that intellectual stimulus which was absent in the women of their own family. Especially noteworthy for her education and political and social influence, was the beautiful Aspasia.

At the time of the Republic, Roman matrons enjoyed the greatest political and personal freedom, which was at its height just before the Empire was founded. At that time, according to a popular writer, "woman was no longer powerless and oppressed: she was the matron, the mother of the family: respected by the slaves, children, her own husband, and cherished by all; mistress of her own house, and extending her influence outside to the heart of popular assemblies and the councils of the Senate. While allowed to go everywhere, her habitual place was at home: all treasures were under her care; she educated her children and governed her family. The father was the lord of the household: the daughter had equal rights with the son: this was the first time in woman's history that we have discovered that she had any rights. Over her was a guardian, whose authority only related to her property and not her person. She had the liberty to choose her own husband, guided by the advice of her parents and friends."

After the establishment of the Empire, when voluptuousness and licentiousness became the order of the day, and libertines forgot the respect due to women in general, although resenting any insult to their own mother and sisters the matrons gradually lost their influences and advantages, and consequently deteriorated with the times.

Among the German barbarians, occupying in ancient times, the northwestern portion of Europe, women were considered only physically inferior to men, not also morally and mentally, as is so often held even at the present time. German women sat in council with the men, had an equal voice in all matters of importance, and accompanied them in war, cheering them with their presence and attending to the wants of the wounded with gentle hand.

Such was the condition of women before the influences

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of Christianity made itself felt. Cato (about 300 C. E.), whose works, originally in Latin, were translated into English, German and French, and were read, during the middle ages, in every school, instilled the following wonderful bit of information into plastic minds of mediæval youth: "If the world were only free of women, men would not be without the converse of the gods." Pray, where would Cato and his male contemporaries have been, if their fathers had been "free of women."

Chrysostom, (347 C. E.), a father of the church, pronounced women to be "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

Some ecclesiastics even went so far as to doubt whether women were human and worthy to be classed with the *genus homo*. But the age of chivalry produced many noble advocates of the cause of women, whose words of praise shall be remembered and admired when Cato's and Chrysostom's words will be consigned to oblivion, or, at most, excite but our ridicule, and, bearing the impress of their time, will give us an insight into woman's condition during the fourth century.

Walter von der Vogelweide, Heinrich von Meissen, called "Frauenlob," and many others in Germany, as well as the bards and minstrels in England and France, proclaimed the praise of women by verse and song.

The mediæval priests, who taught that whatever is pleasant is sinful, and whatever is distasteful and repulsive must be practiced in accordance with God's wish, who taught that woman is the worst of temptations, and celibacy and asceticism are god-like, and that to doubt the truth of these and like teachings was an indication of the influence of the evil,—these priests were the real cause of that curse of the middle ages,—the belief in witchcraft. The aim of the priesthood was, to keep believers in ignorance, and to awaken fear and superstition, for they knew that only in this manner could they gain and maintain the power they sought, and enrich themselves at the cost of their unhappy victims, by legacies and confiscated property.

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From the sixth to the thirteenth century superstition was at its height, but the execution of witches was, as yet, rare. However, the clergy had, for centuries, been training the minds of the people as they deemed best for their own selfish ends, awakening terrorism and supporting superstition, ascribing to the influence of the devil whatever displeased them and sustaining the accusations of witchcraft, which were occasionally made. After the thirteenth century, and more especially during the fourteenth century, when the Black Death caused a great increase of superstition, the innocent blood of thousands of victims flowed because of the accusation of sorcery. At Toulouse, four hundred persons went to their death at the same time. The number executed at a single place in the course of a year often amounted to many thousands. Not only witches, but also the Albigenses, Jews, and Manicheans were the objects of persecution by the clergy and their blinded adherents. The Auto da Fe decimated Spain, the inquisition demanded its victims in France and Germany; England, and even free America tortured and burnt their witches; the Flagellants wandered through Europe and the dancing mania of Flanders and Germany bore evidence of the excited condition of the people.

Woman's condition, as can readily be understood, was not very enviable, more especially among the lower classes. Any young girl, admired for her natural charms and beauty, any matron, noted for superior education and wisdom, any old woman conspicuous for ugliness, all these alike were liable to be accused of sorcery and made to suffer the horrors of the rack and like instruments of torture in order to extort a confession of guilt. To be accused was to be condemned, and death always ended the sufferings of the victim. In 1782 the last execution in Europe for witchcraft took place in Switzerland. The last law relating to sorcery, the Irish Statute, was not repealed before 1821.

In contrast to the suffering and persecution of the women of the lower class, the women of the aristocracy were the object of the sincerest devotion and chivalrous attention. Only those who were considered dangerous to the State or church, or

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whose wealth was coveted, were removed by the inquisition, and the property of the victims enriched their murderers by confiscation.

In the privacy of their homes, with the limited advantages thus offered them, many women, all through the dark ages, devoted themselves to earnest study and became noted for their learning, and their salons became the gathering place of men of letters and of science.

But more especially since the seventeenth century have women gained renown in science, art and literature. It is only necessary to mention Caroline Herschel and Madame du Chatelet, Madame Scudery and Madame de Stael, Henriette Herz, Rosa Bonheur, Harriet Martineau and "George Eliot." Elizabeth Fry and Florence Nightingale, who, by their noble efforts ameliorated the sufferings of the unfortunate and sick, plainly demonstrated that women have an extensive field of usefulness beyond the four walls of their home.

In that noblest of professions, medicine, the struggles of women have been crowned with success, beyond all expectation, as the renown gained by Elizabeth Blackwell, Mary Putnam Jacobi, and many others will attest.

Popular prejudice does not, as yet, sanction lawyers and preachers in petticoats, but nevertheless, women have gained considerable renown at these professions. Professor Lagrange truly says: "Honor, then, to all these ladies and fellow workers, who are pleading or have pleaded more emphatically than the strongest speeches of philanthropists, in favor of the claims of their sex. They have proved that when one will, one can."

Many thinkers concede to women every privilege they may desire; but politics, being beyond woman's range of comprehension, must be limited to man! Prof. Cope, a liberal advocate of woman's education, says: So far as regards cultivation of the mind, there can be no doubt that women should have all the facilities that are open to men. As the mothers of the human race, they should be deprived of no opportunity for development. The education of girls should be pushed as far as is consistent with good health. Had the

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education of women been encouraged earlier in human history, the general intelligence of the species would have been at a higher point to-day." But on the subject of woman's right to vote he is less liberal. He says: "Unqualified negro suffrage is in the writer's estimation, a serious blunder, and woman suffrage would be another. And it is now proposed that we have both combined." That beside woman suffrage only "unqualified negro suffrage" should be condemned appears much like narrow minded race prejudice. Why not rather be impartial and say, that "unqualified negro suffrage, unqualified Irish suffrage, unqualified German suffrage, unqualified English suffrage, unqualified Russian suffrage, unqualified woman suffrage, etc., be not permitted, thus applying the word "unqualified" to every race and nationality, and to both sexes? But whoever is qualified, no matter of what race, creed, nationality, or sex, that person should be allowed to have a voice in all matters relating to the welfare of the people.

The formalities of naturalization are often a farce, and the writer has known men to become American citizens who could with difficulty read simple English, and who spoke and wrote their native language incorrectly. Their ignorance on every other subject was such as to awaken astonishment nevertheless they had been found qualified to cast their vote at the next election. Would it not be better, for the welfare of the country, to be a little more restrictive and require higher qualifications for our voters? But do not allow the restrictions to be il iberal, and extend themselves to any one sex, race or nationality, but let the restrictions extend themselves only to the unqualified and minors.

The objection has been often raised, that women, by love or by fear, would be influenced to vote as their husbands do. But are not men often influenced? Every loving and dutiful son, must, according to the foregoing logic, vote as his father does; consequently he must not be permitted to vote before his father's death. Every employe will vote as his employer, who is seeking political honors, desires; consequently such an employe must be debarred from voting.

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But acknowledging that some few women will be influenced by love and devotion to vote as their husband's desire, is it not nobler far to be bribed by love than to be bribed by money or a drink of whiskey?

The benefit, to be derived from woman's education has been repeatedly discussed in all its various aspects. The chief objections raised have been, that higher education of women is injurious to the health of the student, that it robs woman of the desire for marriage and that it physically unfits her for maternity. That college education is injurious to the health of women has been often emphatically denied. President Bascom, of the University of Wisconsin, says: "The young women do not seem to deteriorate with us in health, but quite the opposite. . . . It has long seemed to me plain that a young woman who withdraws herself from society, and gives herself judiciously to a college course is far better circumstanced in reference to health than the great majority of her sex."

Dr Lucy M. Hall, Professor at Vassar College, says on the same subject "Seeing daily, as I do, young women in college in far better health than young women in society, or living in pampered idleness at home; seeing them healthier as seniors than as freshmen; knowing that my records tell me that they average a smaller number of excuses because of illness, than do those of men's colleges with which I am able to compare data, and knowing from statistical evidence that women college graduates enjoy a sum total of twenty per cent. better health than the average woman, how can I conclude otherwise, than that college work, *per se*, is not injurious to health nor incompatible with the best good of the sex and the race?"

President White, of Cornell University, says: "The presence of women students has not tended to lower the standard of scholarship. Both manners and morals are improved. The language, that so often disgraces places where young men are congregated together, becomes impossible when lady students are present. On the whole, the effect upon the health of women has been favorable. The thor-

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oughly educated young woman obtains knowledge, which enables her to preserve her health. Her education renders her less likely to ruin her health by a merely aimless, frivolous life. Our experience is, that a considerable number of thoughful women, especially those intending to devote themselves to the work of instruction, take with advantage the same studies which are given to young men. They seem to require the same food for the mind, just as they require the same food for the body. There is no rule as to the studies which lady students prefer. The student at this institution, who took the Greek prize at the first intercollegiate competition, was a young woman."

Sir Spencer Wells, the great English physician, says: "As to the outcry against women taking up men's work, it is breath wasted. For my own part I think women capable of a great deal more than they have ever been accustomed to do in times past. If over-work sometimes leads to disease, it is morally more wholesome to work into it than to lounge into it, and if some medical practitioners have observed cases where mental strain has led to disease, I can not deny that I have also, at long intervals, seen some such cases, but for every such example, I feel sure I have at least seen twenty where evils, equally to be deplored, are caused in young women by want of mental occupation, by deficient exercise, too luxurious living and too much amusement."

Here we have it expressed by competent authority that the health of female students is rather improved than injured, by study and the consequent withdrawal from the exciting demands of social life, and the same evidence removes the objections that study physically unfits women for maternity.

That education robs women of the desire for marriage is a popular fallacy. It is true, an educated woman being self-supporting, can be more independent and consequently more particular in the choice of a husband; but is this not of great future benefit? A breeder in live-stock believes in selection for the improvement of the breed. Just so we must believe that intellectual progress will be greatly increased if both

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parents are educated. It is even held that the mother's influence is of more importance than the father's, and that the sons of great men are usually not renowned, while almost all great men point to their mother's influence as the direct cause of their greatness. Most of our intellectual women of the past and present, have been and are model wives and mothers.

The characteristics which are commonly deplored in our women are the natural consequence of their training. "There is nothing after disease, indigence and guilt so fatal to the pleasurable enjoyment of life as the want of a worthy outlet for the active faculties." Woman's energy is spent in idle gossip and vain amusements "for the want of a worthy outlet for the active faculties." Teach women to know and appreciate the higher intellectual pleasures of life; teach her to be interested in the secrets of nature and she will find no interest in prying into her neighbors' secrets; cultivate her taste, so that she find pleasure in philosophic and scientific books, and sensational literature can no longer fasciuate her and conversation will be devoid of gossip. As the average man must use all his energies for the support of his family and education is left but to the favored few, the time may come, when science, literature and art will be the field of women, and a man, trained in these branches, will be rather the exception than the rule.

The prejudices of the middle ages still cling to us and woman's enfranchisement from political and intellectual slavery is progressing but slowly. The time will however come when man's rights will be woman's rights, in every sphere she may desire. But woman will only gain thereby and not lose in any particular and those womanly qualities which so endear her to all truly noble men will forever remain unchanged; for "A woman's glory is to be womanly as a man's is to be virile."

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HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles
Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York.

FOURTH PERIOD—*Continued.*

The Beginning of Neo Hebraic-Poetry and of Science.

IT may be interesting to note as a specimen of how Sagas will wander through the most different lands, that one of the oldest *Abhodhas*, manifestly formed upon the model of that of Yose ben Yose and adorning the Babylonian Synagogue ritual, as well as certain parts of the Sabbath prayers are attributed to the Apostle Peter. He is said to have been converted in old age, and to have written these religious hymns as a sign of his repentance. The story originated probably in the fact that the name of one of the old Synagogue poets, perhaps, Simon b. Caipha agreed with the Hebrew name of the Apostle, Simon Caipha. In this way the Apostle, as well as another Christian and a Bishop, have been stamped as Paytanim by the historical Saga. Such stories are intimately connected with the persecutions of the Jews; for they tried in this way to pacify the monks. The Hebrew *Life of Jesus* (Toledhoth Yeshu), which certainly originated in the pseudepigraphic evangelium literature of the Ebionites, and dates from the fourth or fifth century, owes its origin to the battles waged between the different Christian sects and Rabbinism. This little work exists in four different versions and, if we are to accept the conclusions of modern scholars, formed the groundwork of the northern Baldur-myth. It relates the same story of the Apostle Peter or Simon Caiphas who was compelled to accept baptism and to become an Apostle for the saving of Israel, but who remained in heart a Jew. He is said to have spent six years in a tower in Rome, where he wrote very many Piyutim, which earned the commendation of the Exilarch and were sent to all the

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congregations in the Diaspora. In addition, he attempted to infuse into his new coreligionists a mild disposition towards the Jews.

The first poet, as far as we know, who applied rhyme to Hebrew poetry was Yannai. He was probably a Palestinian and his model was Arabic rhyme-prose. However uncertain may be the origin of the rhyme, the Arabs were the first to fashion speech into poetry and in this way to open up a deep and rich source of melody. But they did not join rhyme to rythm, and in this they were followed by the older liturgical prices of Hebrew poetry. Only in later times and on European ground, were the two joined together and this connection brought new kinds of verse into the Hebrew-Spanish poetry. The poetry of the synagogue, however continued to make use of the old forms and became sluggish and obscure as well as confused in its language, so that the German-French Synagogue poetry does not contrast favorably with that of the Spanish-Arabian school.

Yannai, himself, shows this fault in his versified prayers. They lay more stress upon the subject matter than upon the form. And the poetic adaptation of the Midrash assumed giant proportions in the hands of the Paytan that grammar even had to suffer, as well as the poetic form and the clearness of expression.

In addition to Yose ben Yose and Yannai, not more than four names have come down to us from this early time of the synagogue poetry: Yochanan HaCohen, David b. Huna, Pinchas and Joshua. Their productions probably did not evidence more excellence than those of the other two. The faults we have mentioned appear in a still stronger light in the successor of Yannai—who was perhaps also his pupil—*Elieser Birabbi Kalir* of *Qiryath Sefer:* though they are combined with great and prominent merits which stamp him as the most productive and conspicuous religious poet of that time. Elieser ben Kalir is one of the most curious figures in the religious poetry of Judaism. Neither his home nor his age can be definitely fixed. He had been dead hardly two hundred years when legend took possession of his name.

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It told how in his youth his father had given him a cake—*collyris*—from which he had gotten the power of song – as Pindar had from the bees of Hymettus. It is probable that he lived during the ninth century, in Palestine; but the first Jewish chronographists and students of Judæo-Spanish literature believed him to have been a Tannaite scholar of olden times. And so it has come to pass that in the synagogal poetry "Kaliric" means what "Homeric" does in epic poetry.

But the similarity between the Hellenes and the Jews is only an outward one. From a poetical standpoint, it is difficult to imagine a greater difference. But we see also in Kalir an elemental poetic power, and the majority of his prayers—more than 200—exhibit a rare boldness in his treatment of a dead language, though they are not easily understood.

Kalir shows a wonderful mastery over the methods of the Paytanim, and over the whole Saga literature of Jewish antiquity. He is able to combine Haggadah with Halachah in a wonderful manner; though he often uses the language most arbitrarily. His poetry has been often wondered at and criticised. It has been compared to that of the Italian Nuraxa; at one time Kalir was believed to have been a native of Sardinia. And the comparison may stand, though Kalir's birthplace has now been removed to the Holy Land.

The poetry of Kalir is heavy and ponderous as the Pyramids, rich in elevated and grand strokes of genius; but often dark and harsh in expression. The subject matter often drowns the form. "Under the weight of self-imposed chains, such as acrostics, alphabetical order, and insertion of Bible verse, wonders in the depths of the Halacha, striking fire from the rocks." His poetical power is seen in the following picture of the last judgment:

"Thy glory, the praise of thy might fills all the earth
From heaven comes the word of Judgment, still as death is the earth
The day of anger comes in storm, it rumbles in the depths of the earth.
Mightily comes the sound of the trumpets and brings warning to the earth
"All hail to the righteous" resounds the cry of all the earth

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Dread and Horror and fear and fright unhinge the earth.
When Thou arisest for judgment, to puni h the ends of the earth,
"Make straight the way," is the cry from the trembling earth.
O glorious mighty one! thou answeredst with mildness the earth.
Why so frightened O land; Rejoice ye depths of the earth;
May they see and reflect that He is King of the earth,
As they praise him in Heaven, so may He be lauded on earth.

In the prayers for the Feast of Tabernacles also, the genius of the poet comes to light. The translator of the *Qerobhah* of Kalir for Tabernacles says that "the thunder claps of the continuous rhymes can hardly be reproduced in any European language; and the brevity of expression has made all auxiliary words superfluous." It begins:

The voice of the God of gods is heard
The earth lights up, Israel's Saviour is near.
The stars rumble in fire.
The heavens fall apart as withered leaves
From on high come trumpet calls.
Over the nations comes and over their gods
Anguish of heart, and fear, and trembling.
As bullocks spring with mighty strides
So Lebanon and Siryon are moved away,
And Carmel, Bashan, Tabor await the end
Looking from their tops with pride-filled look.
Yet the Mighty one commandeth them back.

Of course the Lord chooses the smallest of the mountains Sinai, to reveal thereon the word which splitteth mountains.

I the Eternal am thy God, thy stay,
Whose doing is without blame,
Who buildeth Heaven in giant heights
Who hollows caverns in the rocks,
Who places bars upon the mighty flood.
Who driveth as one does a horse
The wondrous lights of heaven
Who in dance leadeth day and night.
I will—and the thunder roars,
I form lightning, dew, and the mighty rains
Nourish plants and bring forth flowers.
Whatever breathes, I preserve it;
Over all your spirits
Am I the master.
Every one in his own manner
Prepares as he thinks best, his food.
I send death and grant life
While I live on for evermore.

Nor is Kalir poor in his descriptions of nature. In one of his prayers, one of the most difficult, the so-called "Prayer for Dew and Rain" to be said on the feast of Tabernacle, he

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speaks of the dew drops as sparks from a heart enflamed by the greatness of Nature, which however, pales before the national flame! Often we find artificial and bombastic pieces in which bold word-formations and mysterious allusions often hide the real meaning, so that we hardly are able to see through it all the spirit of Biblical antiquity and of the Talmudic Haggadah.

Kalir became, as we said, the prototype of the Germano-French Synagogue poetry. In Germany, France and Italy his Piyutim have found their way into the Jewish ritual. They have formed a School of their own; but the Spanish ritual remained closed to them. The difference between these two schools of religious poetry can not be better characterized than by saying that in the Spanish Piyutim the soul speaks with its Creator, in the French and German the Israelitish nation prays to its God.

Affairs of the Order.

David Klein, In Memoriam:—It is only here and there a man who in the midst of business pursuits has constantly before him in thought and striving that standard of excellence contained in the words of Emerson: "I am to see to it that the world is the better for me and to find my reward in the act."

Such a man was David Klein who died at his home in Philadelphia, on the 24th of February. 1891.

A brief statement of the various relations of life in which he stood when the fatal illness taid hold of him, and shortly before it, constitutes an eloquent panegyric.

He was a merchant who had gained and held respect in the commercial world during many years of business experience.

He had been in the councils of Philadelphia's city government, and had there labored assiduously with credit to himself and his constituents.

He had been during eight years the president of the leading Reform Congregation in Philadelphia; his death leaving the office vacant. During his administration the membership of that organization grew as never before; renewed religious zeal was instilled; Sunday services were successfully maintained; responses for Jewish affairs came from many young men and women and in some older ones for whom until lately religious questions were matters of no moment;

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the congregation embarked on the enterprise of erecting a new house of worship, and his enthusiasm, his earnestness paved the way towards successful completion of the structure upon a scale creditable to him and to the men who stood with him in the endeavor.

He was one of the founders and the vice-president of the Familien-Waisen-Erziehungs Verein an organization whose mission it was to provide homes and education in private families for orphans —a system which has such advantages over the asylums that if it were practicable always to find suitable families wherein the children could be placed, the highest form of benevolence toward children would thereby find expression. As a member of this society he became the special guardian of a number of children who were under its care—and he always regarded them as a sacred charge upon himself, performing the duties with almost parental affection.

He was the secretary of the United Hebrew Charities of Philadelphia and as such actively participated in administering affairs, many times of burdensome and delicate nature,—giving to them much personal attention and investigation.

He was a member of the Union of American Hebrew Congregations, a member of its Executive Committee.

He was president of District Grand Lodge No. 3, I. O. B. B., and against his protest, at Newark, in January, 1890, was elected to serve in this office for a second term—an honor that had been bestowed on no predecessor within the memory of the writer of these lines.

It was a remarkable exhibition of good-will and respect when his name was proposed for re-election in that body; and he arose modestly, reminding the representatives that his health had not been good; that he did not feel able to assume the burden again; then, while he was standing, Josiah Cohen, of Pittsburgh, with universal approval, usurped the chair, put the motion for re-election by acclamation, and it was enthusiastically carried. Several of the young men from Philadelphia at once arose and promised Mr. Klein that they would give him all the personal assistance during his new term that he might demand of them, so that his labor might be reduced to a minimum. And the tribute was well-deserved. The three years during which he was President of the District were the more critical in its history. Probably it was his industry and clearness of vision that kept this District alive then and infused it new spirit through a relegation of endowment problems to a subordinate rank, and through emphasizing the original purposes by which B'ne B'rith was created.

Through him new lodges of young men have been formed and old lodges have already entertained new hopes for future career. His secret charity, his private efforts to better the condition of others (outside of the organizations of which we have spoken) can never all be known. Since his death a letter has been received from a gentleman connected with the Philadelphia House of Refuge—a reformatory for juveniles—wherein testimony is given to the untiring energy with which he kept himself acquainted whether Jewish children were

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consigned to that institution ; invariably interesting himself in the few cases that were brought to his notice, and generally accomplishing discharge from that institution and education under better auspices with greater promise of moral improvement of the unfortunates.

Exhibitions of a nature like this are rare, indeed. It should be remembered that all this was done not by a man of unlimited wealth, nor by one who, having no family ties, sought in general philanthropy the rounding out of his human nature. On the contrary, though a successful business man, his business, nevertheless, needed and received attention at his hands; a wife and children made his home a temple of happiness. To him another thought of Emerson applies: "Can anything be so elegant as to have few wants, and to serve them one's self, so as to have something left over to give ?"

" Sunshine was he
In the wintry day,
And in the midsummer
Coolness and shade."

Wilkesbarre, March 16, 1891. S. J. STRAUSS.

Institution of a New Lodge.—Romania Lodge, No. 414. was instituted on Sunday evening, March 15th, at the Florence Building Thirty-one candidates presented themselves for initiation, and the impression which their intelligent faces and the expression of earnestness and dignity visible therein, made upon the respectable number of visiting brethren was such as to carry the assurance that the Order has won a new and vigorous element and that a nucleus has been created for an addition of acceptable workers. Grand-President Rosnosky came on expressly from Boston to stand sponsor and he was assisted and aided by the entire General Committee of the District. There were also in attendance Brothers S. D. Sewards, Wash. Jacob Levy, J. B. Falk, Fraenkel, Joseph Emanuel, Moses Minzesheimer and others. Honorary Secretary of the Executive Committee, Brother Solomon Sulzberger, conducted the initiation. After the close the following charter members presented themselves for constituting the Lodge: Brothers Sol Sulzberger, Morris Adler, Bernard Metzgar, Sam'l D. Sewards, Louis Wollstein, M J. Lehman. M. Ellinger, E. Menline, Herman Herz, Chas D. Kohn, Rev. R. Grossman and Julius Bonner.

The election of officers was then proceded with and resulted as follows: Louis Wollstein, president; Julius Bonner, vice president: Isidor Nathanson, financial secretary; Samuel Marcus, corresponding secretary; I. Eisler, treasurer; M. Ellinger, monitor; and O. Ostman, M. Silverman and S. Wieder. trustees. The installation of the officers was performed by First Vice-President David L. Walter.

Brother Wollstein, in response to the address of the installing Grand officer, delivered an eloquent oration, dwelling upon the significance of the motto of the Order "Benevolence, Brotherly Love and Harmony," the virtues they inculcate, the principles they teach

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and the results already accomplished under their ægis. After the close of the lodge the company assembled around the festive board. Speeches were made by Brothers Ashman, Viertel, Herzman and Ellinger. The latter pointed out that the Order approached the Roumanian when the cry of distress arose in that benighted country, where the signal for the Jewbaits was first given. A brother of the Order the lamented Benjamin F. Peixotto, offered his services to the government to present the protest of the American people against the outrages that were perpetrated in Roumania. No pay was attached then to the office but the brother relied upon the support of his liberal and enlightened coreligionists in this country. They stood by him for two years. After that time the Order of B'ne B'rith was called upon to furnish the means of Brother Peixotto's subsistence and it responded nobly. The Society which Brother Peixotto has founded in Roumania was based upon principles similar to those of the Order, but now a full amalgamation has been effected. The new Lodge will form a link that will strengthen the relations between the American brethren and those in Roumania. Much remained to be done to win over those that stand outside yet and great hopes are attached to the labors to be performed by the new Lodge.

There is great prospect that another new American Lodge will will be instituted in the near future.

District No. 5. Presentation of Testimonial to Past Grand President A. S. Reinach.—Quite a large assemblage met in the Synagogue of Petersburg, Va. on Sunday afternoon the 8th of March to witness the presentation of the testimonial voted by the District Grand Lodge No. 5, I. O. B. B. to its retiring grand officer, Mr. A. S. Reinach. Mr. Eddie Eigenbrun, president of the lodge, presided at the meeting, and introduced Mr. Julius Straus, of Richmond, second vice-president of the Grand Lodge, who was deputized to make the presentation. Mr. Straus performed this duty very gracefully and eloquently, and in his remarks made personal references to Mr. Reinach which could not have been other than exceedingly gratifying Mr. Reinach's response in accepting the testimonial was very appropriate and evinced much feeling.

Senator William Lovenstein, of Richmond, was next introduced. After referring to the ceremonies which had just preceded he gave an interesting history of he B'ne B'rith, its objects and purposes, what it had accomplished, and what it is doing for humanity. He urged in strong and eloquent language the young men to become members of the order and to assist in the development of its noble works, not only for the intrinsic benefits and advantages they would derive, but for the nobler purpose of aiding in the great work the order was doing in el vating the oppressed, in succoring the needy and dispelling the prejudice existing against the Jewish race. Mr. Lovenstein also warmly urged the organization by the ladies of an

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auxiliary society to assist in the collection of funds for the home in Atlanta

Mr. Henry Hutzler, of Richmond, also made a fine speech, urging the generous support of the order. He counselled the young men that dollars and cents would not alone accomplish the grand results hoped for in securing the manhood of the race, but education, culture, and refinement were even more to be desired, as such qualifications are recognized in every community.

Shechem Lodge No. 396, of St. Paul, Minnesota, has made arrangements to carry out the recently adopted law to devote one meeting a month to literary and entertaining exercises. The recent meeting held at Labor Hall was a very enjoyable affair.

An excellent programme was presented comprising addresses by Chairman Marks Messrs. Solomon, Plechner, Cardoza and Straus; songs by Misses Sadie and Tracy Frankel, of Minneapolis, Miss Nina Beeber, Miss Rothstein and Leopold Pinkus, of the Wilbur Opera company; piano and violin selections by Misses Gertrude and Selina Frankel, of Minneapolis; recitations by Mr Lowenburg, Frank I. Marks and Leopold Pinkus. The various numbers were admirably given and met with an appreciative response. The next entertainment is announced to take place April 19.

In Memoriam.

A memorial service in honor of the late Benjamin F. Peixotto was held on Sunday, March 22d, at Temple Israel, Harlem. A large and select audience attended. The service opened with prayer by Rev. Dr. Aaron Wise. The Hon. Simon Wolf, of Washington, was the first speaker. Having known the late Mr. Peixotto for the past forty years and having been his close associate and attached friend he dwelt in glowing colors and with impressive eloquence upon the virtues of his lamented friend, his conspicuous ability; his disinterestedness; his singular devotion to the cause of Israel and humanity. His address presented an exhaustive biography. He was followed by Rev. Dr. Silverman who pointed out the support which the beloved friend received from his wife and family and the sacrifices which they made in helping him to carry out his noble mission. Professor Leipziger spoke upon the services of the deceased to the Hebrew Technical Institute, and Rev. Dr. Harris pictured the loss the congregation sustained by his death and the lesson to be derived from a life so pure and grand. The musical service was in harmony with the occasion.

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Resolutions.

At a meeting of Salem Lodge No. 26, I. O. B. B., at their Hall, on Sunday, March 15th, a LODGE OF SORROW WAS HELD, and the Committee appointed to draft suitable resolutions in memory of our deceased Brother,

David Klein,

President of District Grand Lodge No. 3, respectfully submitted the following :

Whereas, the members of Salem Lodge No. 26 have been recently informed of the sudden death of our much lamented brother, DAVID KLEIN, and

Whereas, by his death our Order and District have been deprived of a faithful and earnest worker and honored officer of the District Grand Lodge, one who was ever ready to sacrifice his own personal comfort for the welfare and promotion of our Order, therefore be it

Resolved, that while we bow in humble submission to the will of our All-wise Providence, we mingle our sorrow with that of the bereaved family at the loss of this shining light of our District; be it further

Resolved, that this Lodge tenders its heartfelt sympathy to the widow and family of our deceased brother, whom God may comfort and console in their great bereavement ; be it further

Resolved, that these resolutions be spread upon our minutes and a copy thereof be forwarded to the family of our lamented brother ; also a copy of the same be published in the MENORAH.

SOL. KUHN,
MICH. STROUSE.
HERM. MARKS.

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Editorial Notes

THE Executive Committee of the Order has issued its Purim Appeal to the lodges for the support of the German Jewish Orphan Asylum in Jerusalem, and the schools maintained by the Order in the Orient. The sense of gratitude which animates our people for the deliverance of our ancestors from utter annihilation by an Eastern despot must be as keen to-day as at any previous period. The situation of millions of Jews in Eastern Europe is a graphic illustration of the condition under which the Jews are supposed to have lived under the rule of Ahasver. Change the name of Ignatieff, who more than ten years ago planned the systematic destruction of the Jewish subjects of Russia, into that of Haman, and the tableau is the same. It is aggravated by the absence of an Esther, or at least of a commiserating and compassionate influence that might soften the temper of the tyrant and avert the final catastrophe. But these periodic recurrences of Jew-baiting will not cease until the Jews all over the world will be able to help themselves; that is will be fitted by education, by self-dependence born of the courage which worldly accomplishment confers, to brave the attacks of tyrants, brutes and fanatics. Relief afforded to the victims of persecution is but temporary and evanescent, the training of the growing generation in the arts, knowledge and *savoir faire* of civilization is the only permanent and enduring redemption. We can do no greater charity in this direction than assist in the maintenance of the schools already established, and in the erection of many more. We trust that the appeal will meet with a liberal response, and we are pleased to learn that the General Committee of District No. 3 have supplemented the appeal of the Executive Committee with the adoption of the following resolution:

"Inasmuch as the members of this District are not especially taxed for the maintenance of any charitable institution, and to foster education and to elevate our race, wherever they may be, comes within the scope of the cardinal principles of our beloved Order, therefore, it is recommended that lodges will contribute freely and liberally to the call made upon them; those of the individual members, whose means will permit, have a splendid opportunity to contribute to this laudable cause."

REV. WM. E. BLACKSTONE, Chairman of the Conference of Christian and Jewish Clergymen, recently held in Chicago, drew up a petition or memorial to the President of the United States "to

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secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine, as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition.' by the dominant powers of the world. The petition was signed by many of the leading men of the country, men prominent in politics, law, journalism, education and the church. It was duly presented, and the President has taken the memorial into consideration.

There was likewise recently held at the residence of the Duke of Westminster, in London, a meeting at which it was resolved:

"That it is the duty of all Christians to give practical aid to persecuted and suffering Jews, especially in the Holy Land, as approved by the late Lord Shaftesbury."

There is evidently in this movement no proselytizing scheme, nor any malevolence toward the Jews who have been absorbed in the various countries as patriotic, loyal and estimable citizens of the community of which they have become an integral portion, but simply a movement dictated by a feeling of humane consideration for the misfortunes and sufferings of the millions of hapless Jews, inflicted by cruel, inhuman and unchristian Russia. The misery inflicted has been exhibited to the eyes of the civilized world by the rush of emigrants, who flee for protection to those countries that will not refuse the boon of life and liberty to all who are willing to maintain themselves by the toil of their hands. But there is a certain limit to the number of persons that can be readily absorbed in any community, without disturbing the relations in the social beehive. In the face of the involuntary expatriation of millions of people for the sake of their religion, the world stands aghast and considers measures that might bring relief. The settlement of a large portion of these Russian-Polish Jews, in Palestine, would accord with their own ardent desires, and their efforts of making a success and overcome the ordinary obstacles in the way of their colonization, would be greatly assisted by the religious fervor, as a strong moving factor. There need be no shifting of political weights in order to help the settlement of a large number of those Jews as agriculturists in Palestine. A simple agreement of the ruling power to afford the ordinary protection of law and order under the suzerainty of the Sublime Porte would be all that would be needed. To ask more or hope for more would be utopian, futile and needless. Any attempt of setting up a Jewish state would arouse the jealousies of the various churches as well as of the governments, and would not even

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meet the support of the wealthy and educated Jews, the world over who have become as attached to the country of their birth and choice as any of the other citizens of the various commonwealths If no other result be forthcoming from these movements, they are an exhibition of the large commotion which the occurrences in Russia has caused. It is no longer a question for the Jews alone to solve, the world at large will be compelled to take it in hand, and we feel convinced that some solution will be arrived at, creditable to humanity and civilization. Those, however, who are moving in this matter are entitled to our appreciation and gratitude.

LITERARY NOTES.

Professor Toy, of Harvard, in his previously published works, has shown himself to be an earnest student of old Testament literature, with the one failing of accepting with too great a degree of readiness and voracity all the ill-digested hypotheses of the destructive school of Biblical critics. In his latest production, "Judaism and Christianity," published by Little, Brown & Co., of Boston, he goes a step further in his studies, and shows how what is best and noblest in primitive Christianity, before it received its Pauline twist for popularizing purposes, was unmistakably developed from Judaism. The following statement which he makes will show how radical he is in the maintenance of this position: "Jesus, in fact, did not announce any new dogma, and there was no reason why his followers should not remain Jews." The last three centuries have contributed much toward ridding Christianity of the doctrinal superfluities imposed upon it by Paul directly, or as the scholastic outcome of his teachings. The process of reversion to its original purity is not yet complete, but such books as this one by Toy are hastening its development.

Are not the publishers rather overdoing the "Series" business? A person may, for instance, be interested in Wagner, Beethoven and Schumann, and would be glad to possess biographies of them. If he purchases these alone out of a "Series," they are always an eyesore to him, if he is endowed at all with bibliomania, and he buys the others, though he cares nothing for Cherubini, Purcell or the rest. Do not these "Series" develop a tendency to give mediocrity undue prominence, in order to extend the number of volumes as much as possible, and to treat with august parsimony the really great men and epochs, in order to gratify the taste for uniformity? There are about a dozen histories of New York City, half of them written for a "Series," and yet we have not one that is thoroughly satisfactory. So

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here is another point, that the "Series" system multiplies books on the same topic without being complementary. Finally, there are two considerations on the publisher's own side of the matter. If the author, the subject and the publishers are not sufficient guarantee to a purchaser of the value of a book for him, the mere fact that it is issued in a "Series" will not be a critical standard for him. On the other hand, are not some persons restrained from purchasing some books they would wish to own, simply because they involve the purchase of a "Series," or else having on their book shelves what must seem to them to be incomplete volumes, dissociated from their companions.

At his death, Canon Liddon left in an unfinished state the manuscript of his "Life of Dr. Pusey." The first two volumes, however, which he had nearly completed ready for the press, will be issued next October. The other two concluding volumes, will not be ready for a year or two to come.

The extracts from Talleyrand's Memoirs, which have appeared in the last two numbers of the *Century* Magazine, have whetted public curiosity to such a degree as might have been expected from the reminiscences of one who had played so prominent a part in such epochal events, and who possessed such a trenchant and epigrammatic power of expression. The first of the five volumes in which the complete work will appear, will be issued in April by the Putnams.

Henry Greville's husband has taken to literature. He has contributed a series of articles on "Tourgenef," to the *Bibliotheque Universelle.* It is curious that in order to have himself publicly identified, he subscribes himself, his name being Emile Duland, as M. E. Duland-*Greville.* He thus affixes to his own name the surname of his wife's pseudonym. He is himself a Professor of Jurisprudence, and yet he finds it worth while to reverse the laws of nomenclature hitherto governing man and wife.

It is a striking refutation of the charge, once so common, but now less frequently heard, as to women being unfitted for the higher, critical intellectual efforts, that no one in our times has more thoroughly mastered the results of Egyptological research, or is more capable of clearly expounding them, than Amelia B. Edwards. It is certain that no book on this subject from any other pen would receive the welcome that will be accorded to her "Pharaohs, Fellahs and Explorers," which will be published shortly by the Harper & Brothers.

It is a rather risky thing to intimate, even by the implication involved in a denial of any such intention, that Howells is guilty of plagiarism. It is

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interesting to note, however, the similarity of his description of the tipsy county-juke, who proposes to ride the untamable steed in the circus, in his "Boy's Town," with the description of the same scene in Mark Twain's "Huckleberry Finn."

Professor J. F. Genung, of Amherst, whose work on Tennyson's "In Memoriam," established his reputation as a skilful, scholarly and sympathetic literary critic, has completed his labors on a more ambitious production, being nothing less than a study of the Book of Job as a masterpiece of literature. Its title is to be "The Epic of the Inner Life," and is published by Houghton, Mifflin & Co.

In the excellent little manual, "Education from the Cradle," by the Russian Princess, Mary Ouroussov, now accessible to English readers through the revision by Mrs. E. Fielding, there is a phrase that deserves to be burned into the consciousness of the Russian Czar, his counsellors, and his people. Speaking of toleration, she says:

"Christianity has enunciated the principle of universal brotherhood, but it has never been applied, because up to the present day we have taunted each other by using the names German, English, French, Christian or Jew, according to the nationality to which we belong, as though such appellations were opprobrious.

These words ought to be brought to the attention of Pobiedoneszeff, the head of the Greek Catholic Church, and the principal adviser of the Czar in his fanatical crusade against the Jews.

The Reform Advocate, a new Jewish weekly published in Chicago, has made its bow to the public as the organ of radical Reform Judaism. The fact that the Rev. Dr. Emil G. Hirsch, the eloquent, learned and pushing Rabbi of Sinai Congregation of Chicago is the editor, is of itself an announcement of the decided and aggressive tendency which it will pursue. Though we have an avalanche of Jewish weeklies, representing the interests of quite a number of enterprising publishers and the views of a few editors, there exists at the present time no journal that could be said to voice Jewish Reform. The function of editor and officiating minister combined in one may not well harmonize with the independence and strict impartiality of a paper, but it must be confessed that among the journals published, those editorially controlled by ministers such as the *American Israelite*, the *Jewish Voice*, the *Jewish Spectator*, the *American Hebrew*, are conducted with greater ability than the others. Whether the *Reform Advocate* will be the representative of American Reform Judaism, or of the extreme wing of the Reform party, remains to be seen. That the journal will be always bright, brainy, interesting, scholarly, cannot be doubted. Its typographical

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appearance is all that can be desired and will facilitate its introduction into the homes of the educated and cultured.

The complete novel in *Lippincott's Magazine* for April is entitled "Maidens Choosing," and its author is Mrs. Ellen Olney Kirk, who under the pen-name of Henry Hayes wrote the widely successful novel, "The Story of Margaret Kent." Mrs. Kirk is well known also as the author of many other charming stories, among them "Sons and Daughters," "Queen Money," and "Walford." "Maidens Choosing" is the story of a rich man's quest for a bride among the fashionable circles of New York City. It is bright, clever, amusing, while there is a blending of tragedy with the comedy, which reveals depth and strength, and lends a keener interest to the story.

PUBLISHER'S NOTES.

GOOD INVESTMENTS.—Thirteen million two hundred and seventy-nine thousand five hundred and forty-four dollars paid to policy-holders,—such was the feast provided by the New York Life Insurance Company for its patrons in 1890. Nearly six millions of it went to the heirs of men who died, and probably no money came to them with so little trouble on their part, as these life insurance claims. Probably few investments made by the deceased gave such good returns as their life policies. The New York Life has been in business forty-six years, and has many old policies on its books, yet the average return on policies maturing by death is something over two and a half dollars for one. This is equal to eight per cent per annum upon money invested in equal annual instalments during a period of twenty years. The Tontine Policies of this Company, which are now maturing, show good results to the living, in connection with the insurance protection during a term of years. The full statement, printed in another column, will repay careful perusal.

SHREWSBURY TOMATO KETCHUP.—This deservedly-popular condiment reaches the homes of the best people in the United States, is generally served at the tables of all first-class hotels, and can be found in Europe, Asia, Africa, and Australia. Why? Because its purity and piquancy commands it to the favor of connoisseurs in good living, over all others that imitate it in everything but merit.

PAINLESS DENTISTRY.—Among the dentists of this city who enjoy an enviable reputation for professional skill may be noticed Dr. Allan S. McDougall, of the Royal College of Dental Surgeons and New York College

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of Dentistry. The Doctor has had an experience of many years in the practice of the dental art, and has become proficient through study and research. He does not follow in beaten paths, but is a practitioner of original methods, and is the originator of a new Anæsthetic agent which will prove of incalculable value to dentistry. The agent devised by the Doctor is for the production of anæsthesia in sensitive teeth requiring to be filled. Submitted to a chemical analysis, it contains nothing which can injure any portion of the dental structure. After its application to cavities in very sensitive teeth in different persons and within a few minutes the teeth will be thoroughly excavated and filled with gold or cement without the slightest pain to the patient, and no injurious or disagreeable effects are experienced after the operation. This Anæsthetic has received the endorsement of leading dentists and the medical profession generally, and also of Dr. R. Ogden Doremus. Dr. McDougall's elegantly furnished parlors are at No. 133 West Forty-Second Street, this city.

WEDDING AND HOLIDAY PRESENTS.—We deem it a pleasure to direct the attention of our readers to the immense assortment of bric-a-brac, glassware, china, toys, dolls, etc., shown by the well-known firm of Hinrichs & Co., at their Store, 29 and 31 Park Place, New York. This firm, which was established nearly a century ago, has always been noted for its full and complete assortment of the finest parlor ornaments, marble statuary, clocks, cut glass, artistic pottery, etc., to satisfy all tastes. We certainly know of no better place to select wedding or holiday presents Those of our readers who may require these articles in quantities, we advise—"Go to Hinrich's & Co., look over their immense assortment and compare their prices; then you will, without doubt, become a customer at once, as many, many others have done before."

WAGING WAR ON COFFEE.—Dr. Mendel, of Berlin, says that the inebriety of coffee, if not as dangerous to others, may be as harmful to its subjects as alcoholism; and there is little dispute of the fact that in the high nerve tension American make up, tea and coffee become so harmfully and habitually necessary, as to render their frequent use dangerous, as tending to drive the physical machinery faster than it was intended to run, thus causing incalculable wear and tear. Of late there has grown up a far more rational, because healthful custom, that of cocoa drinking. This custom has been largely brought about by the introduction into this country of that incomparable product of the cocoa bean, Van Houten's Cocoa. This cocoa is almost absolutely nutritious and strengthening to the nervous system. Gently stimulating, it aids digestion and all the flesh-forming functions, and is peculiarly adapted for the nervous and dyspeptic. Van Houten's Cocoa has a world-wide reputation as being superior to anything of the kind manufactured.

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FOR THE CHILDREN.—Outside of the schoolhouses, probably so many children are rarely seen together as in the throngs that enliven Best & Co.'s Lilliputian Bazaar in 23d street, near Sixth avenue. The establishment might also be known as the Brobdignagian Lilliputian Bazaar, for it is the largest and most completely outfitted furnishing house for boys and girls in the city. Best & Co. take children from the baby period and furnish all their apparel, as underclothing, shoes, gloves, etc., to the period when they are known as "youths" and "misses," require mackintoshes, canes, stylish wraps, and the latest thing in hats.

HENRY'S CARBOLIC SALVE.—Is the best salve for cuts, bruises, sores ulcers, salt rheum, tetter, chapped hands, chilblains, corns, and all kinds of skin eruptions, freckles, and pimples. Get Henry's Carbolic Salve, as all others are counterfeits. Price, 25 cents. Mrs. J. Berry, of Portland, Me., writes:—"Your Henry's Carbolic Salve is doing a great deal of good. Some of my friends have been greatly benefitted by its use. I think it is the best salve I have ever used. Beware of counterfeits."

HOW'S THIS?—We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggist, Toledo, Ohio.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all druggists.

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INDEPENDENT ORDER B'NE B'RITH

OFFICE OF THE EXECUTIVE COMMITTEE.
NEW YORK, March 4, 1891.

To the Lodges and Members of the Order:

BRETHREN: The time approaches again when Israel, in grateful remembrance of deliverance from threatened annihilation at the hands of an Eastern despot, deposits its donations on the altar of charity, and seeks out the homes of the needy to make them bright with the gifts of love and benevolence. PURIM, a day of merry-making, is made significant by the general bestowal of charity, as the Jew beholds in that mode of celebration the only appropriate way to render the homage of gratitude to the Father in Heaven.

We have of late years made it a practice in our lodges, at this season, to offer our contributions for the support and maintenance of the Orphan Asylum and schools in the Orient for the education and training of poor children and likewise of adults. The encouragement which we have thereby given to the cause of culture and progress has borne excellent fruit. The Orphan Asylum in Jerusalem is steadily pursuing its noble and useful career, and we have now schools of our own in the Orient, schools to which the Order may well point with pride. They are the offspring of the lodges which we have established there, and are under their control and government.

Jerushalayim Lodge had not been in existence many weeks when an evening school was instituted under its auspices, which was soon crowded by old and young, anxious to slacken their thirst for useful knowledge. At great pecuniary sacrifices, Maimonides Lodge at Cairo established a school for children, which is excellently equipped for the work, and fills a great want. The lodges at Jaffa and Beyrout

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have followed suit; all of them have discerned with quick perception that the only help of lasting value which their coreligionists can render them consists in the aid to be given to education and culture. They have not waited for us to make the beginning; they went to work at once as true and worthy sons of our covenant, put their shoulders to the wheel and called these institutions into being. They recognize the fact that the redeemer of Israel from political and mental bondage must come in the garb of the school teacher. They expect us to stand by them, and they do not hope in vain. We feel confident that you will respond again as liberally as you did in the years past to our appeal. You cannot celebrate Purim in a more appropriate manner, and certainly in no mode corresponding better to time-honored custom and in better accord with our religious obligation. We appeal to you, therefore, again to set aside, individually and collectively, at your next meeting, such sums as you deem proper for the purposes indicated, and transmit the same either to the Secretary of the Grand Lodge of your District or the Secretary of the Executive Committee. Let us hope that the time may soon come when the education and culture of our people in the East will be so high that no tyrant may be able to fulminate his edicts against them with the distressing effect which we are compelled to witness in this last decade of a century that boasts of its advanced civilization.

Help to put our brethren in a position that they can help themselves, and you do that by investing them with the armor of knowledge and self-reliance.

With fraternal greeting,

[L. S.]

JULIUS BIEN,
PRESIDENT.

SOL. SULZBERGER,
HON. SECRETARY.

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THE MENORAH

VOL. X MAY, 1891 NO. 5

REALISM IN ART

BY EMIL G. HIRSCH

[*Concluded.*]

A STRANGE mixture of light and shadow is presented by our times. Flushed by our glorious conquests over the forces of nature and conscious at last of our central and directing position in the household of things created, we by a strange fatality lose almost with the victory realized the power to enjoy its fruit. The age of steel and iron and railroads and electricity and Eiffel towers and potent mechanical appliances; the period that in surgery daringly throws down the gauntlet to the most insidious and fearful enemies of the human kind and stays their ravages and repairs their havoc; the age that follows pestilence into her laboratory where she fashions her arrows, in order to learn the secret of her might and thus stays her destructive hand ere the blow has fallen; this age of triumphs in every domain of human endeavor seems on the verge of returning to the miserable despairs of the middle ages. slaves alike to ignorance, impotence and superstition. For the very fulness of the light that streams in upon it, seems to be the very though unintended instrument to throw out in enlarged proportions the vast amount of misery that still baffles the endeavor of science and laughs at the pigmy that would cope with it. Life never was so full as it is to-day and never so empty: man never appeared so great and never so small. The realistic novel is a picture of this contrasted double appearance of the race individually and collectively.

Realism is the twin sister of Pessimism; both the offspring of that strange disappointment that comes from the knowledge that even the great appliances and conquests of the century are not able successfully to down the wretchedness

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of man. Realism is the child and the parent again of the hopeless doctrine that man cannot "above himself erect himself." Things are as they are; they are unalterable. Inventions multiply but so does their constant attendant, misery, in both old and new forms. The proportion between remedy and evil is constant; one is a function of the other. The brute in man is irradicable; it will like murder out.

Pessimism and art exclude each other. Art is hopeful; ideals speak of perfection not yet attained but among, to say the least, if not the certainties surely the possibilities of present and future time. Under the solvents of Pessimism what remains of art, if art it be, is of necessity the skill in relating what is, what has taken place. The novelist becomes under the influence of the doctrine a clever annalist and analysist – if the word may be coined.

They tell us that this is the secret of Zola's school. He and his followers are men of deep sadness and pungent grief. Frivolity is the last of their prompters Perhaps that is true of the masters of the sect. And the fact that this novel flourishes most in France, and there in recent years, seems to bear out the position and proposition. France has passed through the fiery furnace of disappointment. Its ideals have been rudely shaken or rather its idols have been ruthlessly broken. The second empire was a period of splendor with the national vanity tickled and national supremacy apparently secure. From this height she was ere she knew why and how hurled into the very depths of national humiliation. The "gloire" had departed from her. She had lived too long by the cult of a Legend. The Napoleonic myth had too long enslaved her. Away then with all myths of history or philosophy and religion.

Reality is what is required. And looking backward they discovered to their grim satisfaction that the glorious empire was a deception. Selfishness was the fundamental trait of its make up. And looking at things round about them the same hideous selfishness even if under new names met their gaze. The novelist could not but be affected by these sad experiences. He became a portrayer of the sad reality and

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had not the strength to preach of a betterment as one of the possibilities. All men are liars or fools; that is the creed which is voiced in the novels of Daudet. The brute in man predominates is the firm conviction of Zola, himself an inverted Victor Hugo The French had at all times, notwithstanding their mercurial temperaments, been close students and observers of nature. Fundamentally they are prosy and homespun. Their psychological novel, in keeping with temperament, dons the guise of psychological experiments. Not the struggle of the soul of the poor convict led to the scaffold interests the writer so much as the physical manifestations of fear or unconcern and the details of "toilette" of both spectator and defendant. The last stages of a poor sufferer from locomotor ataxia in the Salpetiere or an experiment of a quasi Dr. Charcot are the incidentals of the dying hour of an unfortunate, not the regrets winged in sighs at the ebbing life misspent. And the latest work of that school Le Disciple by Paul Bourget, shares with all its predecessors this quality of prosy but accurate observation and recording and classification of physiological rather than psychological effects and reactions.

We have a pseudo scientific treatise where we in the Temple of the Muses look for inspiration of artistic combination in the story of the fate and struggle of a soul, not of the ruin of a body. The literature of another Nation is affected by the same drift. And the causes are not different. It is in the writings of the Scandinavians that the same idiosyncracies come to light. The Norwegians are also a prosy people. It is a question to-day among the scholars whether the Edda's originally are the children of the Northern climes. If they are, they betray the same melancholic sense of oppression under Nature's great necessities that are the basic affirmations of Pessimistic philosophy. The world's conflagration ends all. The finale of all life is Zero. The Norwegian writers of modern time had to do no violence to their natural and national temperament to produce a Zolaism and Realism of their own. The Ibsens and the Bangs and the others are genuine sons of the soil and the time that bore them. But

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notwithstanding the fact that in this manner we may account for the appearance of Realism, it cannot be urged too often that a materialistic novel is a contradiction in terms.

There is in fact good reason for the adverse criticism passed upon the pretenses and professions of the school that in spite of their protestations to the contrary they do not paint and portray the actualities of real life. They deal with types, true life presents only individuals. None of the persons that breathe the air and walk the streets of a busy city is the true model of the men and women whom we are asked to accompany on their fateful career by Zola. To be the counterpart of those whom we actually jostle against in the boulevards or the by-lanes of Paris, the members of our writer's famous family are either too small or too large. He takes off and adds. A cursory leafing of the works of this school suffices to arouse the suspicion and a serious study confirms it that the new sect falls into the very trap which the Romanticists, their very antipodes, had not avoided. Both are disgruntled at the smallness of common men made of ordinary clay. Both therefore construe a type of exaggerated proportions. Their figures are drawn on a scale which is indeed out of the ordinary. This alone is the difference: One makes his hero a giant in goodness while the other swathes him in a deviltry of equally rare intensity. Nor is the novel of either school the *Deus ex machina* absent. While formerly a misapplied theology would create the God who ultimately would lead all men and things to a peaceful issue, now a misunderstood fatalism provides the power which moves like puppets the new men and women on the chess board of the plot.

A recent thinker has well put the case, speaking of the tendency of the times: "For the energy of thought, which ought to be inherent, men look to things, to circumstances. to movements." Zola illustrates in every line which has come from his labored pen this weakness of the era. In almost all of his books we come across some inanimate object now forest, anon the ocean, then a house and again a dramshop. the markethall or even a massed crowd, which serving

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for centre and scene of the action never fails to play the part of the mythical dragon, devourer of men and of souls. Representing some social or natural force, this inanimate something is endowed with personality of superhuman energy, and the men who come within its fatal circle of influence are crushed by it and whelmed to a miserable end. Anatomy not psychology is the methodic madness of the new literary dispensation. Individualisation proceeds along the lines of external peculiarities, often of the flimsiest. A red nose, a mole, a blotch or two more or less discolored, the broad chest, the left eye drawn out of shape by nervous headache, ribbons and pins, and small things of this order, or a piano, lift the individuals whose acquaintance we are invited to make above the grey mass of undistinguished crowd and herd. Zola declares his purpose to be to present to us "temperament (dispositions) and not characters." For him, as he formulates it "work of art is a corner of nature viewed across a temperament." In a sense which he did not apprehend his theory is exemplified by his work. He cannot rid himself of his own temperament. He cannot help idealising. He has his "ideas" in the Platonic bearing of the term. The ray of light issues not from the prison as it entered; it is broken into a spectrum showing distinctly the medium through which it is made to pass. Trying to compose novels on a naturalistic basis, his artistic temperament rebelled in spite of him. He professed to be true to lines he laid down *a priori* he was not able to redeem his promise.

There is a deep distinction to be made between the novel and the drama. In the latter, the circumstances affect the course of the Hero's life. In vain does a giant soul rise against the inexorable pressure and oppression of fatalities which he is impotent to disarm. He frets himself away in the struggle with a necessity that he cannot undo. Such is the aesthetic requirement of the drama. The novel is the successor of the Epos of ancient day. It is mythological therefore. The Mythos is personified circumstance, individualized general experience. Events are for this reason only the framework of the plot. How the events that come to men are acted upon

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by men and not how they act on men is the problem before the novelist. The novelist has a theory of life to illustrate. He is to show how men would act and will act on the assumption that his theory is correct. In other words he comes to make the proof of his philosophy.

The naturalist has no proof to make. In his creed there is no alternative. He telling us how things are cannot assume that they might be different; there is no room in his frame for a personality. The novel which would illustrate the theory that the character of men is the resultant exclusively of their surroundings and their ancestors is sure to defeat invariably its own intention. For the personal element predominates in the novel and creates it. With all the endeavors to show that men act as they must, the novelist cannot get rid of what has been not inaptly called the co-efficient of accident. The unexpected in life is always sure to happen, so says popular conceit. In the sense that all our formulas are too narrow to measure and give the equation of personal character, the popular sentiment is indeed true. This co-efficient of accident is the margin of personality. Character is indeed conditioned, but in man there is that which may change conditions. The novel has to show not merely the play of the impersonal forces, but also of the *personal*, which, the person once made, do affect and triumph over the impersonal. In other words, the novel's art reaches its highest only when the responsibility resting upon us, whatever the surroundings and difficulties, is clearly brought to view. George Eliot is certainly voicing truth when she says that we cannot choose duties as little as we choose our parents. Yes, duties come to us, but it is we who discharge them, and it is we who may refuse to discharge them. This the realistic school seems to have forgotten. This judgment can but little be modified in consequence of the plea advanced in behalf of the Realists that facts are often stranger than fiction. Why fiction should be at all strange is a matter beyond comprehension. Certainly it need not be stranger than life itself. But the realistic school would take away from life all of its strangeness. We men are merely a bundle

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of nerves and muscles. We move automatically on the chess board, we know not why and whither. With mathematical precision, having all the data of family physiology, our movements may be predicted because they are predestined absolutely. What can thus be unravelled is not strange. It may be wonderful, awful, but it is not strange. Undoubtedly we owe a debt of gratitude to the Realistic writers. They emancipated us from the conceit that fiction had to be strange, extravagant. They taught their colleagues of all schools to pay regard to the actualities; and not deal in fancies wild and impossible. But among the actual is certainly the personal as much as is the impersonal. We will come back to what may be styled the novel of Character.

The character novel will utilize the actual data of real life, its men will be men of bone and flesh, moved by the promptings of actual hearts, but into this very realism the poet will transplant the ideal element, and, turning from the actual, will point out the possible. that which might be if his theory of life be correct. In this consists the charm of Auerbach's novels, Paul Heyse's writings, Gustav Freitag, and of George Eliot. Even when the character novelist utilizes the frame work of ancient time as does for instance, Ebers or Walter Scott, it is not his intention to impart archæological or historical information. He again is busy solving the problem how men will affect certain conditions. His philosophy of life is under investigation. After picturing all the circumstances, weighing the element of surroundings, of education of class, and of position, if he be a true artist, the novelist gives wings to the light of that little flame which breathes life upon circumstances, and which is itself not the production of the circumstances. This character or psychological novel need not always end in the conventional form of the triumph of right over wrong. The effect of right or wrong on the soul is brought out. If this be done truthfully and skilfully, the eternal demands of morality are satisfied. Ideal realism is also full of sympathy with all classes of humanity. The unfortunate and the weak, the victims of social pressure and social injustice, will receive at

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its hands no hypocritical censure. We have learned from the realistic school to appreciate the fact that even among the lowest, lives our humanity, but for all that, no false glamor will give beauty to vice, the eternal laws will not be clouded, for this the ideal realist will constantly have in view. that notwithstanding surroundings and difficulties, there is something in man which shapes our own fate to a certain extent. To picture then the life of classes other than those we belong to, and to show the common kinship of all humanity everywhere, is one of the great perogatives and opportunities of the modern novelist. If he bring out that sympathy clearly his work is sure of approval by the ethical standard To realism we owe the emancipation from sentimentalism and romanticism. This realism, however. which would merely be descriptive, is but a transition from one evil to another. Realism must be wedded with a healthy idealism, which in art preaches a theory of life not airy and unsubstantial, but real, if ideal, and in its works proves the correctness of that theory of action by showing how things might be, if the theory we hold of life were true. This ideal realism will never blur the responsibility, never deny the freedom of the choice which is man's. It will breathe the spirit of genuine sympathy for all, and thus be a warm-hearted monitor for the better to come to the aid of the less good, for the strong to help the weak, the mighty to uphold the powerless. It will throw its light into the darkest corners of actual life, not to paint its hideousness, but to bring a message of love.

It will study the great issues that affect man to day, and attempt to replace the selfish spirit by the spirit of solidarity, and thus show that among the things that might be is also a humanity acting upon love, and not benumbed by hatred's poisonous drug. Whatever then the material it employs, whatever the scenes it paints, that novel which comes up to this standard, is moral.

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DEAD, BUT YET ALIVE!

A Russian-Jewish sketch, founded on facts. From the German of S. Wiener.

By Helen K. Weil.

GREAT excitement prevailed in the midst of the Jewish community of the little capital B——, situated near the Prussian borders, in the western part of Russia. This place, like all such towns, was mostly inhabited by Jews. On every side were congregated groups of excitedly talking and gesticulating men, women and children, who imparted to one another the momentous tidings of the day. The fifteen-year old daughter of the wealthy timber-merchant, Ephraim Leibowitz, had escaped from the paternal home during the gloomy night, and flown to the abode of the Russian Pope, where she was carefully watched and guarded. "Do you know," repeated one to the other, "that little Miriam Leibowitz is going to have herself baptized?"

The street fronting the round-domed, white-painted, Greek Catholic Church, was densely besieged. The pushing, cursing mass of human beings would fain have stormed the house, in order to rend its prey from the Russian Church. After such an assault, which had often enough proved successful, Israel's strayed sheep would be safely concealed from the Russian Wolf, until an escape beyond the borders could be effected. But this time the officials had taken due precautions, and the guards stationed in front of the domicile, made a rescue impracticable.

The Russian Jews are charged with fanaticism and hatred toward the Christian Church. But how can it be otherwise, for are they not inoculated with both of these sentiments? Is it possible for them to love a religion which proceeds against them so ruthlessly, and which wrests their immature children from their sheltering arms? Alas, yes, fanaticism and poverty, twin progeny of Russian barbar-

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ism, indeed take up their abode within the hideous precincts of the Jewish Ghetto.

In the midst of the confused, uneven streets and miserable dwellings, is situated the "Schulhof," so named because of the schoolhouses, in which prayers alternating with the teaching of the Talmud, are held. The large synagogue, built after the Moorish style of architecture, the pride of the congregation, towers like a queen above the surrounding buildings. Here are the *Talmud-Thora* schools, established for the instruction of the little manikins the "*Jeschibot*," for youths devoted to the rabbinical profession, and the "*Kahalstübel*," usually so full of noisy disputation. This place also contains the market, in which a characteristically interesting Asiatic bazaar-picture always unfolds itself to the beholder.

Life on the "Schulhof," and in the prayer-houses was extremely animated. Crowds were gathered everywhere eagerly discussing the scandal of the community—the fall of Miriam Leibowitz. Prayer was impossible, and the customary feeling of devotion had entirely disappeared. The congregation, proud of its reputation for exceeding piety, deemed itself disgraced, and the rage of all was directed to Ephraim Leibowitz, who did not dare to show himself to-day in the synagogue. He was one of its most prominent members, and had always distinguished himself for his orthodoxy and charity; but, through his daughter's unfortunate behavior the favor of the community had been completely lost and forfeited. Here and there the feasibility of averting the "Chillul" (scandal in Israel) was considered, but the utter fruitlessness of all the ameliorating conditions, was finally universally acknowledged.

How had the disaster happened and how did it occur, that the young Miriam, who was barely more than a child, could have been impelled to take such a fatal determination? She had a bad step-mother, who often maltreated her, and her father was frequently absent from home. Add to this, the scourge of the Jewish community, the abominable quartering of soldiers, and the mystery explains itself. Without consideration for apartment limitations, dozens of

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these ungracious guests are lodged in the wretched Jewish dwellings, where they are often necessitated to share with the family, rooms redolent with the miserable odor of decaying leather and the fumes of the commonest kind of tobacco. The injury inflicted on the home-life and morals by such close association with rough soldiers, is easily conceivable.

These hirelings of the Czar, are the true standard-bearers of the Greek-Catholic Cross. They officiate at all religious processions, where the church banners and the Host are supported by soldiers. They also are the most potent missionaries to Jewish maidens, who are alienated from their parents, and ruined by the thousands, through their agency. Miriam Leibowitz had encountered the same fate.

Tribulation and mourning dominated the Leibowitz home. The mother's self-reproach and grief were almost annihilating. Ephraim, silently wrapt in thought, seemed utterly overwhelmed by sorrow. An attempt to deliver his unfortunate child had not been omitted. He had offered considerable sums of money, but the chief official, usually so open to bribery, refused the gold, saying with shrugging, "*Nje isa!*" (It is of no use!) Only in such a circumstance is the almighty power of the rouble ineffectual, for what the Russian Church once devours, she never again surrenders.

Miriam's young sister and brother, a girl and boy of eight and nine years of age, not being able to endure the awful silence and lamentation any longer, had quietly stolen out into the darkness. With trembling fear they crept up to the dreadful house which concealed their sister. They possibly thought they might catch a glimpse of her, and induce her to go back with them. Suddenly, in an unguarded moment they beheld her at an open window. 'Miriam!" screamed the little sister, "come to us! Everything will be forgiven!" Miriam shook her head. "I can not, ' sadly answered she, "I am a prisoner here." A cruel hand roughly pulled her in, and the *Paschall!*" (away!) of the watching sentinel, frightened the children, who regret-

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fully departed for home and went to bed, but through tears and excitement were unable to close their eyes in sleep.

The day appointed for Miriam's baptism now arrived. The whole town was anxious to see the apostate daughter of Israel clad as a bride, in the midst of numerous officials, while the bells rang out, wending her way to the festively-illuminated church. Imprecations, curses and stony missiles pursued her. An officer endeavored to apprehend the transgressors, but was unsuccessful. In the meantime the procession had reached the church where the holy christening was to take place.

During the ceremony, loud cries of grief, as though one of its inmates were dead, proceded from the Leibowitz home. The miserable father rent his garments, took a low stool, prepared to celebrate *Schive*, the seven days, mourning custom, and by reading the Book of Job, essayed to mitigate his agony. No sympathetic friend or neighbor was visible. Yes, his was a doubly sorrowful *Schive*. Miriam, though still living, would be henceforth to her kindred as one forever dead. The Russian Church might rejoice if she would at a triumph achieved at the cost of so much paternal happiness, but surely in Heaven there reigned but very little joy over the victory. Such are the usual conquests of the *ad majorem Dei gloriam* deliverance wars, and the culture which its saviors extend is a very questionable gift.

Days, weeks and months had passed away and the grass of oblivion was gradually beginning to spread itself over the memory of the ill-fated episode. Miriam, recognizing only too soon the consequences of her miserable error, had made several ineffectual endeavors to approach her people. What had the dream of happiness accruing from her conversion achieved? Her rascally betrayer had disappeared and left her in the lurch. She was obliged to contemplate it as fortunate that she was enabled to earn her living as maid servant in a Russian family. Such a future had never been pictured by her. Bad as her lot with her step-mother had been, she had at least enjoyed the ordinary comforts of life.

She dared never again venture into her father's abode.

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He would not permit her to do so, and then the inexorable Russian laws erect an insurmountable barrier between the proselyte and his kinsmen, and a relapse into the old faith is beset by the severest penalties. She could not even show herself in public without receiving insults. Occasionally, when the little brother and sister secretly visited her, they would bitterly cry together, but this was no alleviation to her misery.

At length Miriam found her position in her native town unendurable. She had saved some money, and she concluded to follow her betrayer, who was located many thousands of versts away. If she found him, she might possibly be able to move him to keep his troth For a long time after her departure nothing was heard from her, and even her whereabouts continued a mystery.

Rebecca, Miriam's young sister, had married and was the mother of four children. Her youngest was cradled upon her lap, and she was singing him to sleep.

Suddenly, there was a light knock at the door, and a poorly clad, emaciated woman, upon whose physiognomy signs of the deepest grief were visible, entered the room She led by the hand a beautiful six-year old boy and she offered soap for sale. With frightened mien she timorously glanced around her. Rebecca, struck by her visitor's peculiar conduct, and surprised at the remarkable resemblance borne by the strange child to her eldest son, treated the poor creature graciously and endeavored to lead her into a conversation. . . . . In a few moments, the two sisters were clasped in each other's arms.

A long tale of woe was repeated. Miriam told how she had finally discovered her faithless lover; how she had softened his hard heart and induced him to marry her; what kind of a life she had led by the side of her coarse, dissipated husband; and how, his death a few years before, had released her from bondage. Two of her offspring were dead when she began the long homeward journey, accompanied by her youngest child She had maintained herself during her wanderings by peddling and begging The revision of her

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passport and a longing to behold her dear ones again, had occasioned her return to her native town. "How is father," she demanded, "has he forgiven me?"

In the depths of his heart, his erring child had long ago been pardoned, but the obstacles erected by the synagogue and Russian law, cannot be removed. The two sisters and the brother, a well-to-do merchant, who had hastened thither at news of the return wept bitterly. Some method of assisting the luckless wanderer was earnestly considered. She could not go back to Judaism, nor could she again see her aged father. By attempting such communication, she would only reopen an old, partly-closed wound. She could remain where she was and establish herself in a small business, for which her relatives would furnish the capital. But no one, on pain of death, must know from whence she received assistance.

They kept their promises, and fortune once more seemed to smile upon Miriam. The brother and sisters were frequently seen together, and the little Fjodor was happiest when playing with his kindred. This awakened mistrust, and soon the whole town was aware of the connection existing between them.

One day all three were arrested and imprisoned. Miriam, under the accusation of an intention to relapse into Judaism, and her two kinsfolk, because they were suspicioned of desiring to assist her.

The trial, conducted with the dragging gait peculiar to the Russian law, extended over many months. The court, more humane than the law, exonerated Rebecca and her brother, but the litigation had completly reduced and ruined them.

Miriam and her child were assigned for punishment to the religious tribunal. She was incarcerated in a nunnery, whose walls conceal her as close as the tomb. There she exists and remains *dead but yet alive*, until a commiserating death will release her from her thraldom.

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SHAKESPEARE'S "MERCHANT OF VENICE"

By Day Krolik, of Ann Arbor, Mich.

IN many ages of the world's history and in many countries of both Europe and Asia, there have been stories of close friendships, sympathy and pity carried so far as to involve the sacrifice of living flesh. Likewise there are many stories involving simply the sacrifice of flesh as the result of contract. These stories occur in the Hindu mythology, in the Talmud, and in the folk lore of Persia, Thibet, Asia Minor, Italy, Germany, France and Norway. These stories have very much in common but still differ in the details with which they are clothed. In the Hindu mythology we find the story of Vishnu, the Hindu saviour who suffered, Indra, a superior God who had transformed himself into a falcon, to tear flesh from his body equal to the weight of the dove into which Agni had transformed himself. Indra had over Agni the right of might, but Agni had upon Vishnu the claim of pity. Vishnu's motive was pity and his sacrifice was a willing one.

We have the story of a king who fled with his family. Their food gave out. The king's son offered his flesh to support the family. This sacrifice was accepted. It was voluntary, and was moved by fidelity.

Simrock traces the legend back to the Roman Law of the Twelve Tables. By this law the creditors of a man might chop flesh from the body of the debtor, in proportion to their claims. With the Romans it made no difference if a man took more or less than his share. In the Merchant of Venice, Antonio's life is saved by a strict interpretation of the bond.

There were a number of later stories on which a creditor demanded flesh from the body of his debtor. In all of these the creditor had previously been injured by the debtor, and hated him on that account. The most elaborate of these

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stories is that found in "Il Pecorone," a collection of Italian stories published in 1558. For many reasons this is supposed to have been used by Shakespeare in making the plot of the Merchant of Venice.*

A Florentine merchant at his death sent his youngest son Gianetto to a Venetian friend, Ansaldo by name, to be brought up Ansaldo adopted the boy. Gianetto, when a young man, sailed in a well laden ship for Alexandria. On the way he entered the port of Belmont where he visited a wealthy woman, who was to be won by any suitor fulfilling certain conditions and taking certain risks. This woman was wont to get the better of her suitors by the use of a magic potion, and then confiscate their vessels, and send them home. Gianetto was fleeced in this way twice, thus wasting all his step-father's property. Wishing to make a third attempt for the affections of this enterprising young woman of Belmont, he persuades Ansaldo to borrow the necessary funds. Ansaldo borrows from a Jew ten thousand ducats with the condition that if the loan is not paid by a certain time he is to allow his creditor to take a pound of flesh from his body. With this money Gianetto fits out a third expedition. This time he is warned by one of the woman's servants and is successful. During his honeymoon he forgets Ansaldo, who is unable to pay the the bond on time. Gianetto hastens to Venice to pay the debt but finds that the bond is forfeit. His wife comes to Venice disguised as a doctor of laws and saves Ansaldo by insisting upon a strict interpretation of the bond. She refuses to accept any money from Gianetto but takes his wedding ring. Later she takes him to task for parting with the ring. The similarity between this story and Shakespeare's is evident.

In 1585 there was an occurrence, one of the parties to which may be called the only historical Shylock. A Jew named Ceneda forfeited a pound of his flesh to a Christian merchant on a wager The creditor demanded the pound of flesh. The case was brought before Pope Sixtus V., who decided that the Christian should be obliged to pay 2000 scudi

* Dunlop, Hist. of Fiction, 249.

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to his treasury for attempting manslaughter, and that the Jew should pay an equal sum for hazarding his life. The Shylock of the popular imagination was a Jew, but the Shylock of history was not.

The Black Death swept across Europe about 1347. Its ravages terrified the people. They began to regard the Jews as poisoners of wells, and as the primary cause of the plague. This idea soon became a settled belief which required centuries to eliminate. We find it in young Gobbo who believes that the Jew is the "devil incarnation." After the Black Death it became common for dramatists and story writers to take advantage of this belief and make their worst and most inhuman villains Jews.

Critics have vied with each other in their efforts to have particular works considered the source of the plot. Doubtless the outlines of the casket story and the bond story were taken from the works of other writers. Still Shakespeare owes little to these writers, for by his master mind he wove and knitted together into a symmetrical unity these two stories and infused life, beauty, poetry, and character into them.

No reader can fail to be impressed with Shakespeare's skill in weaving together the two stories which are the basis of the Merchant of Venice. Still it is not such mechanical skill that gives the play its tone.

The wonderful character painting in the play is the feature which makes it a beautiful masterpiece, for by his characters, the creations of his own genius, Shakespeare has imparted to his plot the glow of life.

Before we see Portia on the stage before us we hear her praised by Bassanio in these words, "And she is fair and fairer than that word of wondrous virtues "*

Even the lover's praise was not extravagant, for the character of Portia is one of the most attractive symmetrical, and beautiful ever drawn. To appreciate such a character one should imagine her life and surroundings up to the time when the action of the play takes place. She always had pleasant surroundings, and had received a careful

* Suggested by Helena Faucit Martin.

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training and a liberal education. Perhaps she received instruction from her cousin Bellario in the principle of justice and obtained from him some knowledge of the proceedings of courts. At all events she appears perfectly at home during the trial scene and conducts herself with the dignity becoming even a judge. Her father knew that owing to her wealth and beauty she would have many suitors.

Resolved to protect her from unworthy ones he devised the trial by the choice of caskets and charged his daughter with observing his instructions in that matter. Hence, at the opening of the play, we find her discontented, although she has a good share of the blessings which a bountiful nature can bestow. She is discontented because she "cannot choose one, nor refuse none." Nevertheless she reverences her father's will so much that she is obedient in the strict observance of it. She will not turn aside from it to injure the chances of the Prince of Morocco or to better the chances of Bassanio.

The first scene in which she appears shows her to be a good judge of character, and to have a bright and witty way of describing it. From first acquaintance she is powerfully drawn towards Bassanio. Still she restrains herself until from his choice and conduct on choosing she is convinced that he really loves her for her own sake and not for her wealth. Then she accepts him. Her words while watching Bassanio read Antonio's letter show that she is ready to share his troubles.* After learning the contents of the letter and Antonio's relation to Bassanio, she does not stop to consider, but is ready to give anything to save Antonio's life.† Here, as always, she is superior to Bassanio She sees a way out of the difficulty. The legal point which she makes use of is not such a one as a lawyer would think of using. It comes from her own keen and active brain.

"In Portia's argument we have an illustration of the fact that women in an argument seldom meet the true issue presented to them, but are prone to repel their antagonists by the subtlety of their inventions, rather than by the cogency of

* iii. 2, 240. † iii. 3. 300.

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their logic." There is in her plan something more than the saving of Antonio's life. She proposes to herself to test Bassanio's love by observing the strength of his friendship. This double motive appears throughout the trial scene.

All through the first part of the play we have grown to an appreciation of Portia's acuteness of perception, self-command and strength of character. We see that her training has not been superficial and showy, but has been useful and practical. Hence we are not surprised by the beautiful language and brilliant talents which serve her so well in the trial scene. She does not assume the aggressive toward Shylock but tries to get his confidence. She is moved by the spirit of good and would much prefer to have Shylock relent. rather than to crush him by the legal principles with which she is fortified. She is above and unaffected by the prejudice which stains the other characters. First, she tries to arouse a sentiment of mercy in Shylock. This appeal is perhaps the most beautiful passage in the play. After this eloquent appeal has failed she tempts his avarice, but in vain. Granting that he may legally demand the pound of flesh, she appeals to his avarice to be merciful. "Be merciful; take thrice thy money; bid me tear the bond." Still hoping, she tries to give him time to relent, by asking him whether he has brought a surgeon and by having Antonio speak. Seeing that nothing can bend Shylock, she brings up the point which she had reserved as a last resort: "This bond doth give thee here no drop of blood,"—her patience has given out and she is ready to crush him. For the moment, she loses some of her judicial dignity in her desire to crush Shylock, against whom she enforces the letter of the law.

All this time she is carefully watching Bassanio and is testing his worth. She observes the effect produced on him by every word and by the preparations for the execution of the bond. Amid all these conflicting emotions she preserves her dignity and self-command. In the trial scene we see in action all those noble qualities which we felt that Portia possessed. After the trial is over, Portia is still the same Portia. She makes the best of a chance to have some fun at Bassanio's

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expense. Portia impresses everyone as being first of all intellectual. This characteristic affects all others in such a way as to furnish them with an irresistible charm. Her character has none of the traits produced by contact with a world of strife, jealousy and competition. She is without fear and malevolence, and her wit is never touched by sarcasm. Portia has not only those traits which all noble women have, but she has charming individual characteristics. No doubt her character is as finely drawn as any we have met in literature.

Between Portia and Bassanio we find Antonio. It is through him that Bassanio is able to win Portia. Antonio is a character often met with. In spite of his immense wealth he is melancholy. No one feels this as much as he does. He surrounds himself with merry companions and is generous to them. Still he takes no active part in their merriment. He derives a quiet pleasure from seeing them enjoy themselves. Antonio is rich, but it seems as if his wealth had been inherited rather than made by himself. He lacks the active qualities of an energetic business man. In fact he is more of a princely merchant than a careful business man. He has no close relatives to care for and love. Hence he is the more attracted to Bassanio, whom he believes to be a true friend. His friendship for Bassanio is so strong that he will do anything for him. The only stain upon Antonio's character is his unwarranted treatment of Shylock. Here he echoes the religious prejudice which is a disgrace to every age affected by it. A man is not truly noble if he shares the ignoble prejudices of his age. Persons who persecute are themselves lowered by so doing. When he signs the bond, he is rash and over-confident. When we next see him he is a bankrupt begging for mercy. He is too proud to be successful in this role.

In the trial scene we find him calm and resigned. He seems as cool as if he were merely a disinterested spectator He knows that it is useless to plead with Shylock. He seems to be posing as a martyr when he says: "I am the tainted wether of the flock, meetest for death; the weakest kind of fruit drops earliest to the ground." He shows none

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of the powerful revulsions of spirit of a strong man about to die. This is partly because Antonio has no powerful and dear family ties to bind him to the world. He begs the court for its judgment and is ready to die. His only hope is that Shylock will cut deep enough and spare him bodily torture. When his life is again safe he says nothing until asked by Portia what mercy he can render Shylock. Then he shows mercy in his own peculiar way. Surely Shylock did not regard him as merciful in compelling him to adopt Christianity or suffer death. Antonio was simply applying the prevalent idea that there could be no salvation outside the Church, and hence even forcible conversion would be the greatest kindness.

In the last act we find him not inclined to exaggerate a service rendered to a friend and always thankful for services rendered to himself. There are many noble qualities in Antonio, but the most beautiful thing about him is his friendship for Bassanio, to whom he is always true and generous.

Bassanio is in many respects a most interesting character. Through him Shakespeare has woven together the two legends which form the basis of the play. Antonio signs the bond to enable Bassanio to go to Belmont as a suitor for the hand of Portia. At Belmont he overcomes the difficulties of the caskets, and by his fortunate choice wins the hand of Portia. For Bassanio's sake Portia goes to Venice and saves Antonio's life.

Bassanio was once well off, but by his own extravagance has squandered his own fortune and become the debtor of Antonio He hopes by marrying the rich heiress of Belmont to pay off the debt contracted with Antonio. We do him wrong if we consider his expedition to Belmont to be simply a business venture. His words show that he is already in love with Portia, and that to him her wealth is a secondary matter.

He is unwilling to have Antonio risk his life for him. He is willing to let Antonio sign only after being assured that there is no possibility of the bond becoming forfeit.

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At Belmont, he soon wins the regard of Portia. He will not "live upon the rack," but insists upon choosing at once. We may read Bassanio's character from his words just before choosing the leaden casket. He stood the test, and showed himself to be noble and poetic, and worthy of Portia's love. His words are an outpouring from the poet's own heart against outward pretensions and unreality. He satisfies both the letter and the spirit of the will which provided for the test by the caskets.

In the midst of this happiness he continues to be a true friend. He will not enjoy himself at Belmont, while his friend's life is in danger. He leaves his bride and hastens to Venice to do what he can for Antonio. At Venice his character is a second time tested. He is willing to sacrifice his own life to save his friend's. He pleads for the exercise of a justice which is above all laws.

When the trial is over his gratitude to the lawyer is unbounded. But when his ring is asked for as a token of his gratitude, he hesitates to disregard his promise to Portia. It is to please Antonio that he gives the ring and risks Portia's displeasure. There are certain traits in Bassanio's character which we cannot admire. He is careless in money matters, and must be considered as a spendthrift He is willing to be extravagant at Antonio's expense Much of the money, which Antonio has procured at the risk of his life, Bassanio spends in feasting his friends before leaving for Belmont. Still we must admire Bassanio as a faithful, frank and warm-hearted gentleman.

Gratiano is confessedly an imitator of Bassanio. He leaves his fortunes on the matrimonial line to be determined by Bassanio and not by his own worth. In the trial scene, he imitates Bassanio by professing to be willing to sacrifice his wife to get Antonio out of Shylock's hands In giving his ring to the lawyer's clerk he prefers imitating Bassanio to keeping his pledge with his wife. His readiness to do this contrasts strikingly with Shylock's grief when he hears that Jessica traded for a monkey a ring which he had received from his wife before his wedding * Gratiano is an imitation

* iii. 1, 101.

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and a cheap imitation. He falls among the minor characters of the play. His own words show his relation to Bassanio when he says. "You saw the mistress, I beheld the maid." Bassanio describes him as being wild, forward and bold.

Nevertheless we find him merry and well liked by his acquaintances, although he is little better than a parasite.

Nerissa stands in about the same relation to Portia as Gratiano does to Bassanio. She is consequently much the superior of Gratiano. She, too, is an imitator of her mistress. Although she knows nothing whatever of Gratiano, she is willing to marry him in case Bassanio wins Portia.

Portia gets Bassanio's ring. This is enough reason for her to try to get Gratiano's.

By her constant attendance upon Portia she has absorbed some of Portia's intelligence, wit, and cleverness Hence her language is considerably above what we would ordinarily expect from one in her position. The most admirable thing about her is her devotion to Portia, whom she both loves and respect.

Lorenzo and Jessica, although their action is intimately connected with the plot, live in a super-romantic atmosphere of their own. Lorenzo is a hanger-on of Bassanio, who has fallen in love with Jessica, and persuaded her to elope with him. He is a gallant fellow, and is an impetuous, warm-hearted lover He is not very scrupulous, for Jessica rises in his estimation considerably after she has stolen from her father's wealth to defray their traveling expenses during their honeymoon.

Of Jessica it is hard to form any definite opinion. She is is a light-hearted, emotional girl, and acts on the impulse of the moment. She has no firmness of character, for she changes her religion, not on account of any settled conviction, but on account of her ardent love for Lorenzo Surely such a person would not find much pleasure in life under Shylock's roof. With no hesitation whatever she says, "Our home is hell." She has no scruples against robbing her father, although she does say sixteen words reproaching herself for thus deserting him. To Gratiano, this robbery is

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convincing proof of Jessica's conversion. He says, "Now, by my hood, a Gentile and no Jew." She has few or none of the characteristics of that race which always emphasised the sacredness of ties of family.

When Shakespeare represents Jessica as deserting her father, robbing her father, and maligning her father, he plainly shows that he knows nothing whatever of Jewish family life.

Salanio and Salarino are little more than parasites, hangers-on of Antonio and Bassanio.

Launcelot comes from the lowest class of Venetians and reflects their prejudices. Believing that Shylock is "the very devil incarnation," he would rather be in the service of Bassanio than in that of rich Shylock. He is a good-hearted clown who does not know any better than to play a joke on his blind old father.

If we wish to come to any just conclusion about Shylock, we should first of all take a glance at the legendary Shylock. In the Dolopathos, an old Latin story rendered into French verse by Herbers in the twelfth century, the man who furnishes the young knight with the money with which to court the object of his love, is one of that knight's vassals. He is a man to whom the knight has done severe physical injury. As a matter of personal revenge, for physical injuries, the creditor insists on payment. In a German legend, dating about 1489, the merchant insists upon payment of the penalty although he has received no injury from the debtor.

In an old English version of the Gesta Romanorum, a merchant demands the enforcement of a similar penalty, and is foiled by a means similar to Portia's. There is the old Latin story of two brothers, of whom one was poor, the other, rich. The rich one loaned money to the poor one on condition that if he did not pay it back on time, the rich brother might cut a hand's breadth of flesh from the heart or head of his poor brother After the latter's failure to pay, the rich brother insisted on the penalty. He was prevented from enrcing it only by kingly intervention.

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These stories are all older than the Pecorone of Fiorentino. They are based upon the principle, *summum jus, summa injuria*. "They are all parables with a didactic point such as could have had its origin only in the spirit of mediæval Europe, and show the collision between Roman legalism and religious mercy." We must bear in mind the fact that in none of these early stories is the person demanding the flesh a Jew. When these stories were elaborated so as to make popular reading, we find the religious element added. Perhaps Shakespeare did the same thing for much the same purpose.

It has been shown that there was great excitement in London against the Jews because Lopez, the private physician of the Queen, was accused of attempting to poison her. Lopez was the victim of a conspiracy by the pretender to the Spanish throne, and Essex. They wished to be revenged because Lopez had exposed them. By false swearing, they had Lopez convicted and hung. In doing this, they aroused a great hatred against the Jews. Lopez was hung in the spring of 1594. The hatred aroused by these false stories found expression in "no less than twenty representations between May, 1594, and the end of the year." Among these plays was the "Merchant of Venice." It is probable that Shakespeare heard much of Lopez through his friend Southampton. Moreover, when Burbage, a friend of Shakespeare, played the part, he made up for the part by putting on a beard just like that of Doctor Lopez. His make-up was exceedingly grotesque and was calculated to draw laughter from the pit. Gradually the grotesque and comical make-up has been left off by the better class of actors, and in place of a comical and farcical Shylock, we have the pathetic interpretation of Booth, Irving and Barrett. This evolution is not the result of any change in the text. It comes from the growth of a spirit of tolerance. In these days, an intelligent audience would not listen to a performance of the 'Merchant of Venice" as given by Burbage, and an ordinary audience would hiss it off the stage.

Let us now examine the character of Shylock, as it is

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shown by the text of the "Merchant of Venice." Shylock is a money-lender, who has become rich through his occupation. On account of his religion, he has suffered personal indignities, abuse, and insults. He resents this and hates his oppressors. He hates Antonio because he has been many times abused by Antonio. He hates Antonio as a Christian, because it is as a Christian that Antonio has abused him. He further hates Antonio for business reasons. These thoughts naturally come into his mind when Antonio and Bassanio are asking a favor of him. When he reminds them of their previous abuse of him, he gets this answer from Antonio, "I am as like to call thee so again, to spit on thee again, to spurn thee, too." Hazlitt says that "after this the appeal to the Jew's mercy, as if there were any common principle of right and wrong between them, is the rankest hypocrisy or the blindest prejudice." Then Shylock, with extreme cunning, conceals his rage, and gets Antonio to sign the bond. His malignity is well served by his diplomacy. He is overcome with grief on account of his daughter's elopement, and his grief is increased by the fact that she has taken considerable money with her. The loss of his daughter adds strength to his obstinacy when he is appealed to to spare Antonio s life.

As a shrewd and clever reasoner, Shylock is above all his enemies. Until the last he is right in his arguments. In his speech in the first scene of Act III. he attacks the superstitious prejudice of his enemies, and shows that in demanding revenge he is only following the teaching of good Christians. In another place, he shows that the Christian Venetians, by their practice of slavery, are themselves guilty of inhuman and unmerciful practices. Having themselves no feelings for their slaves, why should they expect him to have pity upon his persecutors.

The obstinacy of Shylock is well described by Antonio in these words: "You may as well go stand upon the beach and bid the main flood bate its usual height." After he has been completely crushed and his life is threatened, he accepts the situation and makes the best of it.

The leading motive of Shylock's action is his desire fo

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revenge for past injuries. Compared with this desire, even gold loses its brightness for him. He feels it to be his duty to resent a constant oppression of a thousand years. Hence he refuses ten times the three thousand ducats he had advanced to Antonio. Shylock thoroughly and implicitly believes in the justice of what he is doing. His earnestness is something terrible.

The question naturally arises as to how far Shylock is a representative of the race to which he is attributed. Shylock has many qualities which have a Jewish coloring. Such are his shrewdness, sagacity and cleverness. He has many traits which are the result of the oppression and persecution of hundreds of years. In this class comes first of all his greed. Money is the only thing which can preserve him from destruction. In craving money he conforms to the rule that self-preservation is the first law of nature. He is an extortionate money lender, only because by the laws of almost every country he is shut out from all other occupations. This oppression has developed his obstinacy so much that he is deaf even to Portia's eloquent appeal for mercy. He has no mercy for Antonio, because for years no mercy has been shown his own people, and he knows that it would be foolish for him to expect it of those who are asking mercy for Antonio.

Shylock has another class of traits which are not Jewish, but Italian. We must remember that Shylock, though a Jew, was born and reared amid Italian surroundings. It was unnecesary for him to go to the Bible for a principle of revenge. The very people among whom he lived were daily applying a principle of revenge, the rightness of which they did not question. His deep-rooted desire for revenge was not inherited, or the result of his religious faith. It came to him as the result of his surroundings. He says, "The villainy you teach me, I will execute." A Shylock is possible only by taking a man who combines Jewish shrewdness and sagacity with Italian revengefulness and malignity, and subjecting him and his friends to daily persecution and personal indignities. To find out to what extent Shylock is a Jewish

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type, we must carefully distinguish between these three classes of traits found in him :

1. Those which are Jewish ; 2. those which come as the natural result of oppression and persecution ; 3. those which come from his environment

Critics have tried to show a distinct purpose in the Merchant of Venice. Each one tries to prove that Shakespeare intended to teach his particular idea.

Gervinus says that the intention of the poet was to show the relation of man to property. Bassanio's relation to gold is shown in the casket scene. Other characters show the influence of gold upon them. Gervinus says that "essential prominence is given to the relation of outward possession to friendship." He further says that the "relation of a man to property is a question of his relation to man." No one will deny that Gervinus is a great critic, but here his idea is so far-fetched that we are led to believe that the idea is more that of Gervinus than that of Shakespeare.

Ulrici would have us understand that the unity of the play is derived from this one proposition, "*Summum jus, summa injuria.*" We can see this principle in the trial scene where "Shylock holds fast to the law." Ulrici sees this principle in the will which binds Portia to the decision through the caskets. He sees it in the action of Jessica, who, measured by general custom, is doing a great wrong, but whom he cannot blame. He sees this principle in the quarrel about the rings. It is easily possible to read Ulrici's theory into the play; but what do we gain by it? Are we led to a better appreciation of the play if we believe that Shakespeare pondered long over the principle "*Summum jus, summa injuria;*" if we believe that he read the casket story and the pound of flesh story, and made up the story of Lorenzo and Jessica, and, seeing that they contained this idea which he was wishing to make into a play, he resolved to write a play which would teach the public this great lesson, "*Summum jus, summa injuria?*"

Shakespeare may have intended under cover of this play to ridicule the over-zealous proselytes of his time, and make

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a plea for religious toleration. When he makes Launcelot say that "this making of Christians will raise the price of pork," he is laughing at the expense of certain people of his time. If we judge Shakespeare by the ideal which he draws in the Merchant of Venice, we cannot think that he wrote the play to increase the hatred against the Jews. Portia is above all religious prejudices. Furthermore, the unprejudiced reader is inclined to sympathize with Shylock on account of the wrongs inflicted upon him, and believe that he is more "abused than abusing."

The essayist believes that Shakespeare's purpose was purely an artistic one He had in his mind the outlines of several characters. He saw the stories, which, if clothed with these characters, would make a beautiful literary masterpiece. We believe that this was the spirit in which he wrote the Merchant of Venice, and agree with Hudson in the belief that this is "one of Shakespeare's most perfect works."

THE CHEMISTRY OF WHAT WE EAT

By Prof. Henry A. Mott, Ph.D., LL.D

IV.—Fish.—(*Continued*).

At Newfoundland, Mr. Adolf Nielsen, Superintendent of Fisheries, has been quite successful in establishing a hatchery for the propagation of cod. The ova of the cod, as stated before float,the eggs being very delicate and require care to hatch, the supplying of salt water of a certain degree of salinity and density during the hatching time it has been found requires careful attention. During last May and June (1890) 700 spawning cod-fish in various stages of ripeness was ecured, and placed in pounds surrounded with wire netting to which sea water had free access, and fed on the bait in season, such as herring, caplin, and squids. Up to July, 33,000.000 cod ova were collected, of which 17,000,000 were hatched and the young fishes placed in good and healthy

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position in the waters of Trinity Bay. The hatchery has a capacity for hatching 300,000,000 cod in one season.

Cod-fish are caught by means of a hook and line, and on favorable occasions a single man will catch from 300 to 400 in a day.

Most of the Massachusetts vessels use trawls, which are set and hauled periodically. The trawl consists of a long line, anchored and buoyed at each end, with hooks – generally several hundred in number – adjustable at intervals. The trawlers use fresh bait—herring, mackerel or squid. The hand-liners use salted clams for the first part of the season, but afterwards obtain squid.

The fish, when brought aboard the vessels, are dressed and scaled in the hold. Upon arrival home they are taken out, washed and dried on flakes or platforms of wickerwork on the shore.

The process of dressing them is reduced to a system, and is performed with great rapidity. The throater, usually a boy, cuts the throat and rips them open; the header removes the entrails and the head; the splitter splits the fish, removing a portion of the backbone; while the salter piles them in tiers and sprinkles them with salt.

The dried fish are sold by quintal of 112 pounds.

Cod fish are sometimes cured by being kept in a pile for two or three months after salting, in a dark room, covered with salt grass, after which they are opened and again piled in a compact mass for about the same length of time. They are then known as dun-fish, from their color and are highly esteemed.

From the liver of the cod, oil is obtained, which will be considered later.

The tongue and sounds are frequently preserved in pickle. From the sounds, preserved and dried, isinglass is obtained.

BONELESS COD is a form prepared for the market by taking out the bones, and packing the cod thus prepared in boxes, in strips or in rolls.

Much of this form of fish is inferior in quality, and con-

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sists of the hake and the haddock, fish closely related to the cod.

Dried haddock may be distinguished from the cod by its lateral line being black, that of the cod being white.

The number of persons engaged in the cod fisheries in the United States is from 12,000 to 15,000 and in Canada and Newfoundland from 0,000 to 50,000.

The quantity of cured cod brought in by American ships for the year ending June 30, 1875, was 756,543 cwt., valued at $3, 64.496.

The fishing grounds on the high seas are free to all nations, but the coast and river fisheries are supposed to be regulated by special treaties.

Analysis shows the cod to have the following composition:

COD-FISH.

Water	78.0	per cent.
Fish solids	22.0	"
	100 0	"
Nitrogenous matter	18 1	"
Fat	2.9	"
Salts	1.0	"
	22 0	"

From the analysis given, it is seen that the percentage of fat in cod-fish is very small; it is, therefore, as an article of diet inferior to mackerel, eels, salmon and trout, which contain considerably more fat or carbonaceous matter.

Cod-fish varies in quality, some of it is extremely hard and tough, stringy and indigestible. When in season, the flesh, which is arranged in flakes, becomes opaque on boiling. The juice between the flakes produces layers of curdy matter which is undoubtedly coagulated albumen. When the fish is out of season, the flesh remains semi-transparent and bluish and the curdy matter is absent.

Boiled cod-fish requires two hours and one-half to digest. It is then difficult to digest. Pavy thinks that when the curdy matter is absent, on account of the fish being more

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watery and soft it is more easily digested—still it is not so nourishing.

By an actual test it was shown that only 72.39 parts of boiled cod-fish was digested in the same time as 100 parts of boiled beef—and still beef contains from 25 to 26 per cent. of solids, while cod-fish only contains from 18.5 to 22 per cent.

The length of time required to digest fried trout is only one hour and three-quarters—the cod, therefore, is less digestible than most white fish, and is unquestionably more trying to the stomach than is generally believed.

COD-LIVER OIL. Oil is extracted from the fresh liver of the cod by the application of a heat not exceeding 180 deg. Fah. The species from which the oil is obtained are: Gadus Morrhua, Lim; G. Callarnes: G. Carbonarius; G. Molva.

Three varieties of cod-liver oil are found in commerce, which are distinguished by their color—light, pale-brown and dark-brown.

Cod-liver oil contains olein, palmitin, stearin, certain coloring matter of the bile, phosphoric acid (.09 per cent.), sulphuric acid, salts of lime, magnesia and iron, free phosphorus (.02 per cent.), iodine and bromine. The proportion of iodine in the dark oil, as determined by De Jongh, is 0.029 per cent., and in the light oil 0.040 per cent. De Jongh regards the acid reaction of cod-liver oil as being due to butyric and acetic acid. He also shows the presence of biliary acids, coloring principles and gaduin.

Cod-liver oil gives, in common with all oils of hepatic origin, a lake or crimson color when heated with sulphuric acid.

Cod-liver oil is said to be extremely adulterated, and the adulterations are difficult to detect.

At 15 deg. C. (59 deg. Fah.) the specific gravity of light cod-liver oil is 0.92 to 0.925: of the dark colored about 0.930.

Cold alchohol dissolves not over 2.5 per cent. from the yellow, but about 6 per cent. from the brown oil.

Cod-liver oil is essentially a fat-producing agent, and thereby it retards that waste of nitrogenous tissues which is a

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characteristic of the disease in which it is most serviceable. Cod-liver oil excels all other oils in digestibility, the presence of biliary matter assisting digastion.

Cod-liver oil will not cure consumption, but is very valuable in prolonging the lives of the victims of this disease, and enables them to take advantage of hygienic measures.

It is used for chronic gout, rheumatism, rickets and scrofula.

The average dose of cod-liver oil is a tablespoonful three times a day, an hour or two after meals. It is better to commence with half this quantity and it is better to add a little limewater to the oil before taking it, or to take emulsions, of cod-liver oil and limewater. When the system is run down, cod liver oil emulsions are very strengthening as well as fattening.

TO BE CONTINUED.

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles

Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York

FOURTH PERIOD—*Continued.*

The Beginning of Neo Hebraic-Poetry and of Science.

Karaites and Rabbinites

THE Muhammadans say – in curious accord with the Rabbinical Baraita – that the excellence of a religion can be guaged by the number of its sects. They ascribe seventy to Judaism, to Christianity seventy-one, and to Islam, the crown of all religions, seventy two. There is a certain amount of truth in this, if we regard these divisions as indicating freedom of thought and spiritual independence. For where there is strife there is life; and tranquillity in a religion often means stagnation.

But, on the other hand, the history of Judaism shows how a religion can exist and thrive even without important

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sects. From the time that Israel returned from Exile and were hindered by the Samaritans in building the Temple, sects and divisions commenced to spring up. But none of them were of great importance, and none have exercised an untoward influence in the evolution of the Jewish Religion. At the time of the Talmud the Samaritans were but a small handful. They lived pent up in Nablus, without a history, without an important literature, without religious life. The old Sadducees, Essenes and Pharisees were not sects within Judaism. They were simply parties who held divergent ideas as regards certain political and religious questions, but who joined hands against the common enemies of Israel. But a sect is quite a different thing. The national bonds are broken, and the war wages more strongly against the new sect than formerly against the enemy who threatened the very existence of the people.

What had become of the old parties? It can hardly be doubted that the Essenes were merged into Christianity, which they helped to found. The Pharisees formed the ground-stock of Rabbinism in its further development. But the Sadducees—where were they? Had that powerful party of aristocrats and priests disappeared without leaving a single trace? If we keep to Talmudic sources, we might almost believe this. Their names appear very seldom, only to disappear as quickly again.

But suddenly there appears again, not the name, but the idea which once gave life to the Sadducean opposition It is well-nigh certain that the young spirit of Islam called these ideas up from the grave. Hestitatingly and bashfully at first, a small, still opposition to the authority of Rabbinism, which sat heavily upon the shoulders of the freer spirits, cleared the way for them. Soon the pseudo-Messias, as Serini and Abu ben Ishak of Ispahan, proclaimed their ideas in louder tones. In a nonce the scattered remnants are collected, and the old Sadduceeism rises to a renewed war with the Phariseeism of the Synagogue.

Now that the origin of this movement has been inquired into, there can hardly be a doubt that in the Karaites who

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began their opposition to Talmudic Judaism with the appearance of Anan (760), we have the descendants and spiritual heirs of the old Sadducees. The motive for this new opposition is to be found in the times and in their struggles. That Anan felt himself aggrieved because his claims to the Exilarch were not heeded, could only have been the outward impulse to the new movement. The powder must have been ready for firing.

The religious law no doubt appeared oppressive to many Israelites. It is natural that these opponents went back to the foundation of Judaism, the Bible, which had been overshadowed in the Schools of the Talmud. Even in the last Talmudic days we can see this opposition quietly making itself felt. "Of what use to us are the Rabbis?" they said, "They have never been able to allow us to eat ravens, or to forbid us doves. When, therefore, Anan arose in open rebellion against the official representatives of Tradition, the Exilarchs and Gaons, with the watch-word "Search diligently in the Bible," he found many adherents in Jewish circles. At the same time the Muhammadan world had been similarly divided into two hostile parts, the Sunnites, who held to the holiness of tradition, and the Shïites, who threw Tradition to one side and held the Qurân alone to be binding. The Shïites were thus the pattern for the Ananites—as the first followers were doubtless called. Their opponents received the name of Rabbinites. These, then, are the historical data and the psychological motives which produced this sect.

We must not be carried away by our sympathy for such attempts to be freed from the bonds of a hierarchy and from constraint in matters of faith, to ascribing too much influence to this new sect in the further development of Jewish spiritual life. The early history of this sect was for so many years uncertain, that it has led to the fiction that its members who afterwards called themselves Karaïtes (sons, or teachers, of the Bible) were the protestants of Judaism; that they were the exponents of the free spirit of enquiry; and that we have to thank them for the first important results in all

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the departments of Jewish Science—in grammar and Masora, in lexicography and in poetry.

Such is not the case. On the contrary; they were the ones who attacked and hemmed in the freedom of spiritual life. Going back to the Bible, they broke down the bridge of tradition; and they proclaimed the principle that it was necessary to do just that which was contrary to Israelitish custom and law. Even in Biblical Exegesis, they followed Rabbinical methods, though they chose to call the oral tradition by the name "patrimony of their teachers." In thus sticking to the letter of the law they made the burden of the law still more burdensome. Their prescriptions for the celebration of the Sabbath and of the festivals, their laws against forbidden marriages, etc., are much more severe than those of the Rabbinites. They show us that it was not in the first place an intelligent opposition to Talmudism that called this sect into existence. In their prayers and ceremonials, we clearly see Rabbinical influence. And it is not too much to say that the Karaites, the enemies of a real tradition, were welded to a fabricated one, and in later times "had to acknowledge the superiority of their opponents in Poetry and Ritual."

The good which the Karaites did was to place the study of the Bible in the foreground, to give the impulse to study of dogmatics, of exegesis and of religious philosophy; and to incite by their polemics the exponents of rabbinical Judaism to scientific work. These merits must not be taken from them. But it is gratuitous to declare the Karaites the originators of the Masora; the myth having been exploded that two Karaites, Acha and Mocha, were founders of the two vowel systems. It is also unwarranted to laud their work in grammar and exegesis above and beyond that of the Rabbinites. Their poetry can in no way be compared with that of their opponents, and their philosophical attempts, which closely followed contemporaneous Arabic religiousphilosophy, do not accord them a place in the front ranks among scholars Though they have worked with success they have produced little that has lasting worth. And even this refers only to the early period of the history of the Karaites. Later on

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they disappear gradually out of Jewish literature. In seven hundred years they are like the Samaritans, a withered twig; while Rabbinic Judaism, just because of the uninterrupted flow of the traditional evolution, is full of life during that time and takes an active part in the development of mankind.

Of Anan himself we know little. He was probably of an ambitious and powerful nature, full of polemical zeal. But all the accounts about the oldest literary productions of Karaism have to be used with the greatest caution. The Karaites delighted in putting forward important Rabbinical authorities as men of their own sect. They did not even shrink from falsification if they could thereby increase the age and importance of their own religious body.

. is true, however, that Anan as well as *Yosiyahu* his grandson, and their immediate descendants busied themselves with Hebrew philological and philosophical studies. These branches they needed in order to establish their deviations from Rabbinical Judaism. It is natural that they erred in their exegesis tradition was wanting. Their knowledge was as yet too small and their premises too unsteady. Their religio-philosophical studies are less original. These were based upon the dogmatic system of Arabian theosophy—the *Kalam*. The expositors of this system were called the *Mutakallimin* teachers of the word, in Hebrew *Medabberim*) in contradistinction to the the teachers of the *Fikh*, the transmitted word.

These two systems had gone out from Basra a few decades before the appearance of Anan. Their influence upon Karaitic as well as Rabbinic dogmatics is unmistakable. The one, the rationalistic party, founded by Wazil Ibn Ata, called itself the *Mutazilites* (*i. e.* the ones separating themselves). They lay stress upon the Unity of God, whom they deny all definite attributes, and upon the free will of man. They were followers "of righteousness and of the confession of God's unity." By righteousness they understood the determination of what is rational by means of wisdom. Righteousness and reason were one to them. The written word was something that had grown in time. It

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could only be received through reason, not through tradition. The righteousness of God demands the fullest freedom of the will in man.

Opposed to these stood the orthodox *Asharities*, the representatives of the old Muhammadan fatalism. They differentiated the attributes of God from his person and made all human doings to be dependent upon divine predestination. Events happen because the eternal will of God unites in time with some object or other. For God's absolute and eternal will is the primal cause of all that is. It is a clever suggestion that the two divisions in Arabic theology have their prototypes in the Halacha and Haggadah. If the theosophy of Islam does then go back to Talmudic Judaism it fructifies it again in its further development.

It is probable that the Karaites attached themselves to the rationalizing Mutazilites; for the Bible already teaches in express terms the freedom of man's will and his accountability to God for his deeds. But previous Rabbinical writers had accepted the Mutazilitic Kalam; while the oldest known Karaitic work based on the opinions of the Mutazila dates from the year 937—four years after an important Rabbinical work had been written.

If it is true that Anan really recognized the founders of Christianity and of Islam as teachers of the Gentiles and of the Arabs,—which, however, did not carry with it the abrogation of the Mosaic law—it would evidence an open unbiased mind on his part. But it is more than probable that he wished in this way to find in Muhammadans and Christians a ready help in his fight against Rabbinism. For the next two hundred years all the work done by Karaites in dogmatics and exegesis followed the lines laid down by Anan. Only once, at the beginning of the tenth century, did a new element find entrance. But a deadness and a numbness were creeping over it: which Rabbinism escaped just because it was able to assimilate itself to every new intellectual development.

Anan was followed as Karaitic Exilarch in Jerusalem by his son Samuel, who is also said to have composed explanations

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of the Bible. He was also followed by his son Yosiyahu, to whom is attributed a "Book of Commandments" But all these works are lost to us, if indeed they ever existed. Karaism makes itself felt in literature for the first time in the person of Benjamin Ben Mobes, of Nahawend (about 830), a religious philosopher, from whom dates a new period in the development of Karaitic dogmatics and exegesis. Of all the the writings attributed to him by Karaites, only one, the *Sefer Hadinim* (book of legal precepts), has come down to us. It contains a recasting of the Mosaic criminal and civil egislation, and in certain matters exhibits an approximation to Rabbinical standards. It is probable that Benjamin of Nahawend wrote as did almost every Karaitic teacher, a "Sefer Hammitswoth" (Book of Laws.) He is also said to have written a work on dogmatics from a religio-philosophic standpoint, as well as allegorical commentaries to the Penta teuch, to Joshua, Daniel and the five scrolls. His commentaries are said to have been written in Arabic, but his exposition of the law in Hebrew. His peculiar importance lies in the fact that he introduced into Karaitic literature the religious ideas of the Mutazilites and their allegorical interpretation (*Tawil*) of Holy Writ. It is questionable whether this allegorical method came to him from Jewish Hellenism, or whether the coincidence is accidental. But by the side of his conception of the Divine Being as the absolute existence, he gives the philosophic idea of intermediate beings who represent God in the formation and regulation of the universe. "Before the finite world existed God created glory —*Kabhodh i. e.* the spritual power in the world-system; the throne—*Kisseh i. e.* the dynamical power in the world, and the other glories—the angels." The anthropomorphic expressions used of God in the Bible appear to him to be only allegories. But the laws must be taken literally. These are the teachings of this Karaitic religious philospher, and his ideas were afterwards accepted by the Muhammaden sect of the *Maghariyya.*

Upon Benjamin followed *Daniel ben Moses Alkumsi* (of Kumas, in the province of Irak). With him closes the

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pre-Arabian period of Karaism. It is natural that these works stimulated and quickened the Karaites, while in Rabbinical Judaism there was stagnation. The relaxation which had followed upon the Talmudic period had spread itself over the whole people. The Karaites spoke of the Academies at Sura and Pumpaditha as "two old women." There was a certain justification in this. For the study of the Talmud at these institutions had outlived itself. Neither important men nor works appear during this period. The Gaonim simply wrote Talmudic commentaries and compendia. Two of them we have mentioned in speaking of the offshoots of the Talmudic literature. The *Shëeltoth* (Questions) of *Ahäi* of Shabcha. and the *Halachoth Quetuoth* (Compendium of laws) of *Jehudäi Gaon.* To these we must add *Halachoth Gedholoth* (great Halachoth) of Simon o Kahira, who, however, like Achäi, was no Gaon. This is a compendium of Talmudic literature which carried on the work commenced by Achäi and which treated of the 613 positive and negative laws according to the Rabbinical way of thinking. In this we see the opposition of Rabbinism to Karaism. "The sayings of the doctors of the law, as they have been handed down," said Simon Kahira, "are of greater importance than the words of Holy Writ. For it is said of the teachings of the Soferim, 'Thou shalt follow the teachings which they teach,' and even if they tell thee that right is left and left right."

The Karaites were right in their opposition to such a view of Tradition. But Rabbinism itself, under the benign influence of Arabic culture, raised itself out of its lethargy to renewed scientific research, though it took a hundred years before a representative of this spirit made his appearance in the Talmudic Schools. For the nonce, however, the Rabbinical teachers in Babylon hardly did more than busy themselves with the practical working of the Halacha. It is true that some scientific attempts are made. *Mar Amram* (870) sent to the Spanish Jews, at their request, a *Siddûr* (order of Prayers), which regulated the liturgy of the European Jews. *Tsemach ben Paltoï* (869-872), Rector of the Academy at

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Pumpaditha, collected in his *Aruch* (order) and explained difficult words in the Talmud. This is the first attempt at Talmudic lexicography; but only fragments of it have come downto us. *Nachshon ben Tsadoq* (881-889) also wrote explanations of the difficult portions in the Talmud, according to the arrangement of the different treatisas, and a key to the Jewish Calendar, according to which it repeats itself every 247 years. This is known by the name *Iggul di Rabbi Nachshon* (Cycle of Rabbi Nachshon). But we see in it all very little influence of either Arabs or Karaites. In the ritual decisions of the Gaon *Natronäi* (859-869), written in the Arabic language, however, we do find polemics directed against the new sect, "because they despise and deride the words of the wise men of the Talmud, and because they have put together an arbitrary Talmud of their own."

Affairs of the Order.

THE ORDER IN THE ORIENT.

We are in receipt of an interesting letter from our correspondent in Jerusalem, W. H., which we give in full:

As it will no doubt interest your readers to hear something of the work so steadily and cautiously pursued by our honorable Executive Committee, I mean the transplantation of our noble Order into foreign countries, I think it not amiss to impart what has been lately done here in that direction.

When a new lodge is formed in one of your places, it is certainly a matter of gratification that a new tribune has been erected for the proclamation of the ancient immortal principles of Israel; that a new school has been opened for the inculcation and exercise of harmony, of unity of purpose, of the necessity to set aside personal, however well-founded, claims for the general welfare or for the benefit of the body to whom we have vowed adherence. The emigrant, newly arrived on our shores, finds himself surrounded by an atmosphere of high intellectual culture, by an almost too powerful public opinion, declaring, in spite of the shortcomings of your political system or practices; for truth and honesty versus

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falsehood and imposition. It is true that, if he comes from Russia these things appear very strange at first, for in that country a man bent upon being truthful and straightforward, had rather hang himself at once than enter upon the lists of life under such fatal auspices.

But, in America, he very soon learns that he must use other means if he will be respected, and that it is clearly to his own advantage if he deal honestly by his neighbor. Thus the teachings of the lodge being powerfully supported by the general tone of society, the new element will without, difficulty, be amalgamated and rise to the general, if not a higher "science" of civilization common among his class in your country.

While with you it is thus comparatively easy to make our foreign brethren accessible to the teachings of our Order, and even to muster from their ranks valuable champions in our holy cause, this task is quite otherwise difficult in the East. In former times, when our fathers were sorely oppressed in Europe, they were, as is now the case in Russia, supported by the firm conviction that their fate was exceptional and that liberty and justice would prevail in the end also with them. Being surrounded by a Gentile population, living peacably under their own laws; they had near at hand the aim after which to strive, and they always prepared themselves by earnest studies to be ready for the great moment of deliverance.

In the East, the Jews have, since many centuries, lived among a people that were all equally slaves under one tyrannical head. He who was yesterday a barber might become Minister of the State today, and sink into insignificance again at the pleasure of the Sultan. Thus it is related that the actual Grand-Vizier, who is of Jewish birth, was in his youth a sweep in the imperial palace. It is true that the Jews had their extra share of degradation, for the unhappy Moslem, cowed by the oppression and plunder of the haughty officials, tried to wreak his vengeance on the innocent Jew. I have it from eye-witnesses, that thirty years ago, when there were no Consuls at Jerusalem, learned Rabbis were not seldom forced to carry on their shoulder sacks of coal for their Arab neighbors. The venerable chief of the Ashkenasim Community, Reb Schaga, was, on a rainy day, thrown about in the middle of the street by a Turk, who quietly walked over the body of the prostrate old man n order not to soil his boots. Verily, "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." (Isaiah xl., v. 6.)

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Into this night there fell no ray of hope. Their fathers had lived under their bane of oppression, why should it change with them? And even if there came a change for the better, could they expect to be more leniently treated than their Moslem neighbors who had to buy justice perhaps at a smaller rate, but who were amply indemnified by the burden of military service from which the Rajahs (Jews and Christians) were exempt. Thus the Oriental Jew, cut off from all prospect of a happier future, sank by little and little into spiritual lethargy. The study of the law, that brought no consolation, was neglected, only the reveries of the Cabbala were indulged in, because they held ont some mystical hope for the regeneration of Israel. Since the last century, no scholar of note rose from among them. The acquisition of treasure became their only aim, because money alone could alleviate their miserable condition.

Since the Crimean war, when Turkey came under the control of the European Powers, the condition of the Rajahs was considerably ameliorated The Sublime Porte was forced to grant its Christian subjects equal rights with the Mohammedans, and it felt in justice bound to bestow the same privileges upon the Jews. But while the former were led by their clergy recruited from European convents, to a higher degree of culture, the Jews were sorely left in the dark. It is true that the Alliance Israelite has, since more than twenty years, by founding many schools in the East tried to raise the rising generation to a higher level, but after due deliberation, their work cannot be called a success. The modern Oriental, educated by them, is a man of polished manners, speaking French, imbued with the conviction that France represents the ideal of humanity, and, that, aping the virtues and perhaps the vices of its citizens, is the highest glory a foreigner can attain. Thus he has lost with the knowledge of the sacred tongue the attachment to his religion and his people, while the inherited greed of money, and the egotistical conduct of life, forced upon his fathers by the constant dread of a rapacious, unsparing government, are no less powerful in him. In the course of his school time, no single vivifying idea was imparted to him, no generous enthusiasm for which the youthful heart is unconsciously thirsting, inculcated, if it was not the barren and mischievous admiration of foreign grandeur.

In what has been exposed above, we believe there is ample proof for the necessity of setting up our standard in the East. The magic wand by which our brethren can be roused from their deadly torpor, is in our hands; it would be treachery not to use it, to let the gulf

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that already exists between the western and eastern members of the same family, widen till it will be impossible to bridge it over. But is this really feasible? Are we not running after shadows in creating lodges among people not only deprived of the noble feelings of humanity but in whose life the sublime religion of our ancestors, for which they seemingly profess the highest respect, has become mummified?

Let me answer the question by telling an episode of what happened at the foundation of Arse Halebanon Lodge, Beyrout.

On the 15th of December, the lodge had been solemnly constituted at the stately residence of the newly elected President, Bro. Emile Frank, Inspector General of the Rothschild Colonies, in Palestine, a man respected and beloved for his kindness of heart and large liberality, as well by Jews as by Christians and Mohammedans, and the following day at 4 P. M., we took a boat for the French steamer, anchored at about a mile's distance, which was to bring us to Jaffa. Our company consisted of three persons; Bro. James Herzenstein, Vice-President of Schaare Zion, Jaffa, who had left very urgent business to do his duty to the Order; myself, and Bro Dr. Simon Moyal who was finishing his studies at the School of Medicine, at Beyrout who in spite of the rough sea and our entreaties to remain on shore insisted on seeing us safe on board the steamer. Our little boat danced gaily over the top of the waves, and as our three boatmen worked hard, we took no notice at first of the strange direction they seem to take in order to reach the ship. But when we were wide out in the sea, equally far from the land and the steamer, we perceived that we were to be the victims of a foul trick, not unusually played upon strangers at Oriental ports. On account of the bad weather, we had allowed our men two francs (40 cts), the double of the ordinary fare, but now, taking at once an air of affected excitement, they began to ask two napoleons ($8) a head, swearing that this was their due in such a weather, and that without being satisfied they would never bring us on board. As this bad farce was not new to me, I admonished my friends to keep quiet, assuring them that we wanted only patience and coolness to force the rascals to give in. As to the latter, we were amply provided with it through the bounty of heaven, for the rain came down in torrents, and, as the night had become pitch dark, and the wind was blowing furiously our position, indeed, was rather uncomfortable. However, we kept up in good spirits, being determined to teach those rascals a lesson, when our resolution was

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shaken by one of our fellow passengers, otherwise quite unknown to us. This gentleman was suffering terribly from sea-sickness, and as he was sitting beside me, half his body, seized with spasmodic vomiting, bent over the brim of the boat. I had to use all my strength to prevent him from tumbling into the sea. As the wretched man, unable to cover himself, was at the same time drenched to the skin by the unceasing rain, fearing to become responsible for the life of a brother, I asked his consent to treat with the pirates, and paid them one napoleon ($4) for each of us.

After this happy cruise, which had lasted two hours, we arrived on board, utterly exhausted. Bro. Herzenstein who had kept down the marks of his sufferings by force of will, was obliged to lay down in the cabin. I had to change my clothes and when I came back on deck, Bro Moyal had disappeared. Before going down I had most earnestly entreated him to accompany us to Jaffa, where his father, a wealthy merchant of the town, would have received him with open arms. For at Tripoli, at four hours distance from Beyrout, raged the cholera and at this latter town, people were in dreadful fear of the arrival of the unwelcome guest. We ourselves, while staying there, had trembled to be surprised by the outbreak of the fatal malady and to be cut off, perhaps for three or four months, from our families.

And this was the very reason why young Moyal insisted on returning through the gloomy night and the roaring sea to the shore and why he, the staircase having been taken away, had a rope tied around his waist and was hauled down like a bale into a barge that had brought goods to the steamer. What was the reason that he, broken as he was by fatigue and cold, should prefer to run the utmost risk rather than to remain with us, comfortably installed in a snug cabin and to refresh his stiff members and to have something warm to bring back his fainting spirits? It was simply the sense of his duty, of what he owed himself and his people. Two days ago, when volunteers were called up in the academy for serving in the cholera stricken town of Tripoli, Bro. Moyal, being the only Jew among the students had felt bound by his honor to come forth and set his Christian colleagues an example by inscribing his name at once. How would he now embark for Jaffa whence it might not be possible to return before a week or perhaps not at all, if meanwhile Beyrout were declared under quarantine? Would his colleagues and even his professors not believe that he had shrunk before his self-imposed duty, that the Jew had fled before the danger? No, here not only

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his honor but the honor of the Jewish name was at stake, and that must not come to grief as long as he could help it.

He came safely back to Beyrout, where he remained one day in bed, made his preparations the following and then set out for Tripoli where he worked unremittingly for four weeks among the sick and dying. Then Tripoli was declared safe, and he might honorably have returned to his studies; yet as the fatal malady, in vacating the town had spread in the villages near it, he preferred to follow the enemy even in the camp and he is now working, as his badly-smelling letter informs me, among the Mahometan peasants who without him would be without scientific relief and human treatment. Would to God I should soon see him safe with us at Jerusalem, where he has promised to come and pass his holidays after the extinction of the cholera.

Where has this young man drawn these unusual powers or rather who gave his innate power this noble direction? Six months ago, when he came on a visit here, he had declared to me that his ideal of life was to be immensely rich. But he lived at the same hotel with our noble, newly affiliated Brother, the Rev. Isidore Myers of Melbourne, who recognizing the true metal of this noble soul, won him over to the holy cause of our people and humanity in introducing him into our lodge.

When such men can be retrieved among our brethren here I think the extension of the Order in the East needs no comment.

Obituary.—William Renau.

Of the original founders of the Order B'ne B'rith but very few have enjoyed the happiness of witnessing the marvellous growth and extension which the Order has attained. From the tiny germ deposited half a century since in the insignificant social organization of the New York Jews, over four hundred lodges, spread all over the world have risen. Henry Jones is recognized as having been the prime mover in laying the corner stone of that great structure of fraternal co-operation, from which not only the Order B'ne B'rith took its rise, but all the kindred societies that have sprung up since. One of his most active co-workers, William Renau, died on March, 23d, at Cincinnati at the ripe age 79 of years. He was a member of Bethel Lodge No. 4.

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William Renau was one of the charter members of New York Lodge No 1. and of District Grand Lodge No. 1, and he was deputed to open and institute, and did open and institute, District Grand Lodge No. 2, on the 29th October, 1851.

He subsequently moved to Cincinnati where he affiliated with Bethel Lodge.

He occupied an honored and respected position in life. He served for many years as a member of the City Council of Cincinnati and as a magistrate or squire. His funeral was attended by a large concourse of people, who followed the remains to the last resting place. The various city departments were represented and of course the officers and members of the General Committee of the Grand Lodge were there in a body.

The services which he rendered to the community in which he lived may be forgotten, but the labors which he devoted to the building up of the great fraternal organization of which he was a conspicuous founder will be treasured for ever. His name will be enrolled with those of Henry Jones, Leo Merzbacher and others of his colleagues as a benefactor of his race and of humanity.

Beer-Sheba Lodge of District No. 1, recently celebrated its 40th anniversary by a banquet and ball on the 19th of March, which was participated in by a numerous company, which included the officers of the Grand Lodge.

It was a social and fraternal reunion, at which many of the old members exchanged reminiscences of the past. Bro. Julius Bien, who is a member of the lodge, was prevented by illness from partaking in the festivity and expressed his sentiments in an eloquent letter. Speeches were made by Brothers S. Latz, Manheimer, David L. Walter, S. Hamburger and others.

Lebanon Lodge celebrated its 41st anniversary by a concert and ball on the 26th of March, and a numerous company attended. The concert was an artistic success. Miss Bertha Frank earned the enthusiastic plaudits of the company by her finished rendering of two songs, and so did Miss Fanny Hirsch. Master Pennover astonished by his wonderful recitations, and so did Baby Morris. The well-known Lion Wolff recited a German piece of poetry, and ex-Grand Saar P. W. Frank spoke eloquently of the achievements of the Order in the past, and the promises held out for the future. The company did not part before "the wee hours of the morning."

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District No. 3. The annual report of this District Grand Lodge opens with a brief report of the successor to the lamented David Klein, the present incumbent, Brother Franklin Marx of Newark N. J. He thus alludes feelingly and eloquently to the tragic death of the late President:

"Joyful greetings and warm congratulations which were about to be sent to the Brethren from a noble and faithful President, whose energy and devotion to the Order had been so fruitful to our District, can, alas, never, be promulgated over his hand and seal. The pride of our District has fallen in his high place. The angel of death touched David Klein and lulled him into eternal sleep on Tuesday, February 24th, 1891. As his firm and steady grasp upon the helm of our District was relaxed in death, as his fertile brain became powerless to further inspire progressive thought and action, as his soulful and honest eyes forever closed upon the proud fabric of his toil, our beloved District and Order lost a leader upon whose like it may never look again. The lesson of his love and activities for the Order of B'ne B'rith and its grand ideals must be imperishably written in our District records and will ever form the brightest page in its history."

He is warranted to announce that the year just closed was highly prosperous and that the District now rests on a firmer foundation than at any time since endowments became part of the system. Three new lodges have been added, young, enthusiastic and earnest members initiated. His recommendation in regard to the holding of literary meetings each month, have the right ring. He says: "I recommend that the lodges take immediate steps for carrying into execution the law passed at the Richmond Convention, requiring one meeting (which should be public) each month to be set aside for Intellectual Advancement. It should be the aim of the lodges, more especially in the smaller cities, to make the B'ne B'rith Lodge the literary and social centre of the Jewish inhabitants of the place. No Jewish organization in America is better adapted in principle, organization and machinery or past record to undertake such work or command the public confidence. And in view of the importance of maintaining the educational and intellectual standard of the Jew in this progressive age and country, especially under the present conditions of Russian immigration, this subject should receive the very early and careful attention of the brethren, in which all necessary assistance will be rendered by the General Committee of the District."

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The following is a list of the present officers of the District: President, Bro. Franklin Marx, 126 Wickliff Street, Newark, N. J., First Vice-President, Bro. M S. Meyerhoff; Second Vice-President; Bro. Jacob Singer; Treasurer, Bro. M. C. Hirsch, 14 Bank Street, Philadelphia; Secretary, Bro. M. K. Cohen, 1334 Marshall Street, Philadelphia; Sergeant-at-Arms, Bro Israel Schnurman; Messenger, Bro. Simon Rosenbaum; Chairman of the W. and O. Endowment Fund Commission, Bro. Samuel Weil; Chairman of the District Court of Appeals, Bro. Louis Hood.

The Congregation "Gates of Hope" appears determined to make a change in the ministry, and aspirants had better address themselves to the President of the Congregation, Mr. A. Sinsheimer, 124 East 82d Street.

Argo Lodge No. 413, of Washington City, contains the youngest members of the Order. It appears that "The Argo" was a literary society composed altogether of young men, some very young men, which was bodily taken into the Order and instituted as Argo Lodge No. 413 Bro. Harry T. Strasburger is the son of Mr. Henry Strasburger, a Past President of Elijah Lodge No 50, and is but 17 years of age. Ever since the institution of Argo Lodge there has been a regular boom among the young men, each striving to outdo the other to further the aims and objects of the Order. The future of the Order rests upon the shoulders of the growing generation and the tide which has set in of late augurs well for the usefulness of the Order in the future. Assured of the push and energy, one of the great traits of the American youth, we can look confidently to the development, the spread and growth of the Order. The legacy bequeathed by the past workers will rest in faithful hands and they will carry out the appointed work

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Editorial Notes.

THE papers are filled with reports from Russia alternating in purport. Those, either subventioned or otherwise influenced by Russian court or diplomatic circles, endeavor to rehabilitate the reputation of Russia which its cruelty and inhumanity practiced toward the Jews have established for it. Notably, the Paris edition

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of the *New York Herald*, contained a telegraphic correspondence from its St. Petersburg correspondent, which attempted to palliate and vindicate the policy lately pursued toward the Jews as forced upon the government by publico-economic reasons, and the reports of the English press as exaggerating in their description of the sufferings and cruelties which the Jews are subjected to. The whitewashing tendency of that correspondence was perceptible in every line, and is unfortunately contradicted by the almost daily reports from that country, which the telegraph flashes all over the world. The occupation of the Jews is restricted more and more· they are being excluded from the schools and from every profession that stimulates ambition, they are being expelled from Moscow and St. Petersburg, and every artery of civilized employment is closed against them. It is slow death by starvation to which the government exposes them, from which no other escape remains than emigration. And the question still awaits solution, where to? Finally the world will be compelled to take up the question, if the breaking out of a gigantic war between Russia and the other European Powers, which seems to be nearer at hand than it was ever before, does not postpone action. It seems strange that Russia, which clings to its policy of mediæval absolutism and semi barbarism· which strangles every effort of its population to participate in the efforts of modern civilization, should have formed an alliance with the nation that has sounded first the trumpet call for the awakening of the people from the trance of feudalism, slavery, aristocratic tutelage, and has ever marched in the vanguard of civilization. Of course, the identity of political interests makes strange bed-fellows, and so it is not improbable that Republican and civilized France may fight side by side with semi-barbarous and knout-ruled Russia.

That wars should yet be fought, tells a tale of the false boast we are apt to indulge in of the degree of civilization reached. The peoples of the various governments have no reason whatsoever to cut each others' throats, they have every desire to pursue "the struggle for existence" by competing for the fruits of industry and peace. Dynastic interests and chauvinism, artificially nursed, divide them up into armed camps, ready, like infuriated beasts of prey, at the beck of the sovereign "by the grace of God" to turn the fields that smiled with the gifts of bounteous nature into a vastness reeking with carnage. The happiness of hundreds of thousands of families is blighted, and though the gods demand no longer human sacrifice as evidence of fealty,—the sacrifice is readily offered at the altar of a

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Moloch falsely called "patriotism" or national greatness. Is Germany greater or more prosperous since the forcible annexation of Alsace and Lorraine? Are the inhabitants of these provinces happier since they have been forced to follow the flag of Germany? Are not, on the contrary, these provinces the constant sore that constantly threatens the peace of two nations, which should be rivals in the march of civilization?

Even the greatest of the martial captains which our century has produced, Field Marshal Hellmuth von Moltke, whose life was closed but a few days since, expressed himself to this effect when he said: "Happy the age in which the State will no longer be compelled to apply the largest portion of the revenues for the security of its existence, but in which governments and peoples will have gained the conviction that even a victorious campaign involves larger expenditures than possible gains, because the purchase of material wealth with the blood of the citizens can be no gain." These and similar sentiments constitute probably the greatest glory of the deceased warrior. He looked upon war as one of the evils and probably barbarous traditions of the past, but loved it not for the personal glory and power that could be gained by it.

There seems, however, a gradual awakening taking place of the bond of fraternity, which knits man to man and which is bound to level the national, racial and religious barriers and those of caste and class, which are the real causes of the bloody strife between the nations. This awakening, nevertheless, causes spasms and convulsions in the social body, which in themselves will produce a sharp enough friction, calling at intervals for the intervention of force, and "the struggle for existence" is likely to last as long as energy, genius, vitality, industry, push and ingenuity are unequally divided. Discontent is the motive power of man's actions, and the discontent pervading the masses, will but lead to a higher civilization.

There will always be discontent on the part of the individual as well as the classes into which society is necessarily divided; it is inseparable from human nature, and the higher the degree of culture the greater the degree of discontent.

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Resolutions.

At a meeting of Union Lodge No. 124, I. O. B. B., at the temple of Oheb Zedek, Pottsville, Pa. on Sunday April 5th, a Lodge of Sorrow was held. and a Committee appointed to draft suitable resolutions in memory of our deceased Brother,

David Klein,

President of District Grand Lodge No. 3, respectfully submitted the following :

Whereas, it has pleased the great Ruler of the Universe to remove from us our well beloved brother, DAVID KLEIN, whose sad demise occurred in the City of Philadelphia on the 24th of February, 1891, and

Whereas, by his death this Order is deprived of one of its brilliant lights. our District has lost an able officer, whose usefulness cannot be over-estimated, and to whom we could look with pride as our banner carrier, whose zealous work for the perpetuation of the principles of our noble Order, especially in this District, was plainly visible in all his actions. and as we thus deeply deplore the loss of such valuable member;

Resolved, That we humbly bow down to that All-wise Ruler, who does all things right and just, and pray that He may comfort his sorrowing family in their hour of sad affliction and strengthen them to bear the loss of him whose memory will always be bright in our mind.

Resolved, that these resolutions be made a part of the minutes of this Lodge and a copy thereof be sent for publication in the MENORAH MONTHLY.

T. POTSDAMER, *Secretary*,
COMMITTEE.

At a regular meeting of Meriden Lodge, No. 109, Free Sons of Israel, the following preamble and resolutions were unanimously adopted :

The sad intelligence has reached our Lodge that our distinguished brother,

H. J. Goldsmith,

the late able Secretary of the United States Grand Lodge for so

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many years, has been called from this earthly life to the realm of eternity. Be it therefore

Resolved, that in the death of our distinguished brother, H. J. GOLDSMITH, the Order of Free Sons of Israel has sustained a great loss, and the vacancy thus created will be difficult to fill. But his memory will ever be cherished in the history of our Order, and it will influence us to emulate his example.

Resolved, that we extend our heartfelt sympathy to the family of our departed brother. May they find that consolation which Judaism has in store for them, ever remembering that the memory of the righteous is a blessing on earth.

Resolved, that in token of our sorrow, the Lodge room be draped in mourning for thirty days, and that these resolutions be entered upon our minutes and a copy of the same be sent to the family of our departed brother, and also published in the MENORAH.

J. WECHSLER,
L. LOWE.
H. METZGER.
Committee.

Foreign and Domestic Miscellany.

THE HEBREW SHELTERING GUARDIAN SOCIETY.

A very interesting ceremony took place on the occasion of the laying of the corner-stone of the new building of the Hebrew Sheltering Guardian Society (Orphan Asylum) on the corner of Eleventh Avenue Boulevard and 150th Street on the 7th ult.

The ceremonies commenced by the introduction of Dr. Henry P. Mendes, who delivered a most eloquent opening prayer, after which Morris Goodhart, Esq., Chairman of the Advisory Board, in a few well-chosen remarks,—after reviewing the work of the Society and its great results—presented to the President, on behalf of the Managers of the Institution, a handsome silver trowel wherewith to lay the corner-stone. Mrs. P. J. Joachimsen received the trowel with thanks, and in a very touching appeal to the Great Architect of the Universe for the future prosperity of the Society, concluded her address by recalling to mind the great interest and sympathy displayed for the Institution by her late husband, the Hon. Philip J. Joachimsen, who, as the founder of this asylum for the helpless, always devoted his time and energies for its perpetual success.

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Mr. Goodhart then deposited the copper box containing all the Society's reports since its organization; all the daily papers of the 7th ult.; copies of all the Jewish papers of the latest date; a copy of the MENORAH for April; portraits of the late Hon. Philip J. Joachimsen, the founder of the Society, the late Moses Lauterbach, one of the original members of the Advisory Board, and the late Dr. S. Teller, first President of the Board of Physicians of the Society.

The corner-stone was then lowered in its place and the President struck the stone three times as an indication that the stone was in its abiding place. Each of the managers then circled around the stone and each gave the three raps on the stone with the mallet, after which the Rev. Dr. Mendes delivered an eloquent address and closed with one of his usual fervent and sincere prayers for the management and inmates, as well as the helpers and supporters of the Society. The fife and drum corps, in their attractive uniforms, played during the intervals and received a large share of applause for their excellent playing. The children of the institution, some four hundred of them, were drawn up in line on the platform, and looked the picture of health and contentment. A large number of the friends of the Society were present and evinced the greatest interest in the ceremonies.

The new building adjoins the present one and will be in all respects sanitary and fireproof. The girls who are now domiciled at the Society's branch, Avenue A and 87th Street, will be housed in the new structure when completed.

LITERARY.

The Year Book of the Central Conference of American Rabbis contains some valuable papers, notably a resume of the resolutions adopted at the various Rabbinical conferences held in Germany and in this country. The paper by Professor Dr. Mielziner, on the marriage agenda, is marked by scholarly and lucid treatment, as is also the paper by Dr. Philippson on Confirmation. We can only consider the literary value. The transactions and objects of the Conference are outside of the scope of this magazine.

In the May number of the *North American Review* the editor fulfils the promise made in the previous number that the discussion

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of the subject of wealth, in which Mr. Carnegie, Cardinal Gibbons and others have taken part, would be continued by men of equal eminence In the present issue the Right Rev. Henry C. Potter, Bishop of New York, treats of "The Gospel of Wealth" in a most interesting and suggestive manner; the Hon. Edward J. Phelps, who served as United States Minister to Great Britain during the administration of President Cleveland, discusses "Irresponsible Wealth" with great lucidity and incisiveness; and the Right Hon. Joseph Chamberlain, M. P., in an article entitled "Favorable Aspects of State Socialism," recounts the wonderful improvements which have been made in the city of Birmingham during the last fifty years by wise municipal expenditure, and also points out how the condition of the people of England in general has improved in the same period. Other articles of equal note mark this issue as of especial interest.

Julien Gordon, author of those popular works, "A Diplomat's Diary" and "A Successful Man," contributes a complete novel to the May number of *Lippincotts Magazine*. It is called "Vampire," and tells the story of the struggle of a poor man to maintain an idle and luxurious and semi-invalid wife. One hears often of the women who work and slave for idle husbands, but here the case is reversed. There is but little plot to the story, but so life-like are the characters, and so keen the discernment evinced of the comedy and tragedy of life, that the novel must stand as the author's masterpiece. In the body of the magazine a sketch of Mrs. Cruger, under the title of "A Successful Woman," is contributed by Mrs. M. E. W. Sherwood.

The *Forum* for May discusses the most important topics that engage public opinion just now. Ex-Secretary of State Bayard writes on "Our Constitution and the Demands of Italy;" R. G. Mills on "Reciprocity;" and Rev. Dr. Alfred Momerie on "Changes of Orthodox Belief."

The May number of the *Arena*, interesting as usual, presents a well written article by Professor Abraham S. Isaacs on "What is Judaism?" with an excellent likeness of the author. "What is Buddhism?" is promised for one of the next numbers by a competent pen.

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PUBLISHER'S NOTES

THE CULINARY ART.—The well-known firm of Armour & Co., whose Ad. appears on the second page of the Menorah, have just published a new receipt book, brimful of valuable information about the use of Armour's Extract of Beef for preparing soups and sauces What epicure could resist the following dainty Consommé a la Colbert, prepared from one of the many choice recipes, with which this gem abounds : "To two quarts of water add one ounce of Armour's Beef Extract, one medium sized onion, four cloves stuck in the same, one carrot, one turnip, one root of stalk celery, eight pepper-corns, one bay-leaf, one tablespoon full of salt; boil twenty-five minutes on a slow fire; strain out the vegetables and the result will be one and a half quarts of rich Consommé. Prepare six pieces of round toast, poach six eggs, lay the eggs on toast and serve with above consommé in six cups, sprinkling a little parsley in each cup.' Through the courtesy of the firm, we received one of their cook books and any of our readers can have same free by addressing Messrs. Armour & Co., Chicago, Ill.

MELLIN'S FOOD.—The subject of the proper food for infants is one that claims the attention of all. The best food for an infant, whether sick or well, is that which closely resembles mother's milk. Mellin's Food exactly meets that requirement; it is prepared for use by simply dissolving it in hot water and milk. A most valuable little book, which should be in every household, has been prepared by the proprietors of Mellin's Food, entitled "The Care and Feeding of Infants." It contains advice that every mother will find of the greatest value and assistance in feeding her child. Mailed free upon application to the Doliber-Goodale Co., 41 Central Wharf, Boston, Mass.

GRANITE IRONWARE.—We take pleasure in calling attention to the card of the St. Louis Stamping Co., to be found among our advertisements in this issue. This Company manufactures the well known Granite Ironware for kitchen and household use, which still retains its place in the lead of enamelled wares produced at home or abroad. These goods are recommended by the leading Chemists of the world, and to those desiring an outfit of culinary utensils of first quality in every respect, goods that are as ornamental as they are durable, and absolutely pure, will do well to purchase Granite Ironware.

BOVININE.—The following is one of the letters that are constantly being received by the J. P. Bush M'f'g Co., unsolicited, from leading physicians and surgeons of the United States.

PHILADELPHIA, PENN., JANUARY 19, 1887.
COL. J. H. BAXTER,
Chief Medical Purveyor, U. S. A., Washington, D. C.

My Dear Doctor:

I have been asked to say in a letter to yourself what I know about Bovinine. Well, in brief, I will say that my eldest son had capillary bronchitis, and became greatly reduced and exhausted. I put him upon Bovinine, and in the course of two months he regained all his flesh and strength, and has now grown quite robust. I also prescribed it for a niece,

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who was fragile and delicate in the extreme, in fact neurasthenic, and the result has been that she has now become a strong, healthy woman. Hoping, my dear doctor, that you will pardon this small draft upon your valuable time, I am as ever, your friend,

D. L. MAGRUDER, Surgeon, U. S. A., 3316 Arch Street,
To the J. P. BUSH M'F'G CO., New York City.

SAVE THE BABIES.—Infant mortality is something frightful. We can hardly realize that of all the children born in civilized countries, twenty-two per cent, or nearly one-quarter, die before they reach one year; thirty-seven per cent, or more than one-third, before they are five, and one-half before they are fifteen. We do not hesitate to say that a timely use of Castoria would save a majority of these precious lives. Neither do we hesitate to say that many of these infantile deaths are occasioned by the use of narcotic preparations. All the drops, tinctures and syrups sold for children's complaints are composed principally of opium or morphine. They are, in considerable quantities, deadly poisons. In any quantity, they stupefy, retard circulation, and lead to congestions, sickness, death. Castoria operates exactly the reverse. It causes the blood to circulate properly, opens the pores of the skin and allays fevers. Then the child sleeps. He gets well. This is the way Castoria acts.

"Castoria is the best medicine for children. I recommend it.—DR. W. H. HUBBARD.

Perth Amboy, N. J.—" I use Castoria in my practice. It should be given at the commencement of all children's ailments, and will cure them immediately, or render their course more mild.—DR. J. J. MURPHY. Lima, O.

A TIMELY DISCOVERY.—A fraud which would have effected the interest of housekeepers generally, had it not been immediately discovered, was recently unearthed by the Electro-Silicon Co., of New York City, and resulted in the arrest and punishment of Benjamin Herzog, of that city, for selling a counterfeit of their famous silver polish, ELECTRO-SILICON. By the vigilance customary with this company in such cases, the disposition of the counterfeit goods has been stopped, thus preventing the perpetration of a gross fraud upon housekeepers by whom ELECTRO-SILICON is extensively used, and effectively protecting the interests of the company.

A MAN who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

Toledo, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours Truly,
L. L. GORSUCH, M. D., Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.—F. J. Cheney & Co., Props. Toledo, O. Sold by Druggists 75 cents.

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SUPPLEMEMENT TO B'NE B'RITH DIRECTORY.

CORRECTIONS:

Page 2.—Secretary's Address, Horeb Lodge No. 25 should read P. O. Box 1047, instead of 1189.
Page 6.—Isaac Lodge No. 175 should read Achim Lodge.

D. G. L. No. 2.

MONTEFIORE LODGE No. 54, Cleveland O., 1st and 3d Wednesdays, Halle's Hall. President, J. Rich; Recording Secretary, M. Brunswick, 380 Ontario Street.

D. G. L. No. 4.

HOPE LODGE No. 126, Stockton, Cal., 1st and 3d Sundays, Red Men's Hall. President, J. Glick; Recording Secretary, W. Gumpert, 226 Main Street.

SEATTLE LODGE No. 342, Seattle, Wash., Wednesdays, G, A. R. Hall. President, Fred. Bories; Recording Secretary, Wm. Kierski, P. O. Box 678.

D. G. L. No. 5.

RIMMON LODGE No. 68, Richmond, Va., 3d Sunday, Veteran Hall. President, Chas. Thalheimer; Recording Secretary, Chas. Hutzler, 315 E. Broad Street.

MIGDOL LODGE No. 318, Brunswick, Ga., 1st and 3d Sundays, Monk St. President, H. Kaufman; Recording Secretary, M. Michelson, P. O. Box 161.

D. G. L. No. 6.

ABRAHAM LINCOLN LODGE No. 190, Bloomington, Ill., 1st Wednesday. President, A. Livingstone; Recording Secretary, Sig. Heldman, Bloomington, Ill.

NORTH-WESTERN LODGE No. 265, Chicago, Ill., 2d and 4th Thursdays, Halsted and Harrison Streets. President, David Stern, Recording Secretary, M. Levy, 505 S. Halsted Street.

D. G. L. No. 7.

JUDITH LODGE No. 106, Canton, Miss., 2d and 4th Sundays, Masonic Building. President, A. H. Lehmann; Recording Secretary, A. H. Gross, Canton, Miss.

MARENGO LODGE No. 283, Demopolis, Ala., 1st and 3d Sundays. President, E. W. Weiss; Recording Secretary, Joseph Simon, Demopolis, Ala.

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THE MENORAH

VOL. X | *JUNE, 1891* | No. 6

LUX MUNDI

UNDER this title, a book was published in London in the past year, which created no little sensation on the other side of the water. It contained a series of essays by some of the best theologians and representatives of the Church of England on the crucial dogmas of the church, which were characterized throughout by a spirit of liberalism that shocked the devout souls of the Church. In fact, the spirit that breathes throughout the book is balmy with the philosophy, the criticism, nay, the scepticism of the century. It is plainly an effort to reconcile the irresistible demands of the science-suffused spirit of the age, with the time-honored claims of dogmatic religion. The Martineaus, Huxleys, Darwins, Lewis, Amberleys, had not labored in vain. The England that was swayed in the past century by Locke, Hume and the other members of the school of freethinkers, was fast succumbing to the sledge-hammer blows of the rationalists and the Church was compelled to make concessions if it was not to succumb entirely to the assault made upon its ancient bulwark.

It is well known that the polite and tone-giving English society is honeycombed with infidelity, that its observance of the regulations of the Church is a mere official concession to the existing State Church, that outward profession of religion does by no means imply profession of faith. Darwinism with all that it implies has probably more followers to day among the educated and cultured classes than any ecclesiastical creed. The hierarchy touches the "mysteries" of Christianity with tender and cautious hand and the apologetic tone has taken the place of the former aggressive positiveness in the English pulpit. In a society thus constituted "Robert Elsmere" was bound to find an enthusiastic recep-

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tion; it presented a veritable mirror to the soul and religious life that prevailed, it was a truthful and life like photograph of the thoughts current in upper society.

England's flow of ideas are in harmony with those governing the cultured and enlightened classes of Germany, France and Italy. The thoughtful, studious and earnest leaders of the established Church have long ago perceived the necessity of accommodating themselves to the irresistible flood that threatens to swamp them, and they encourage rather the broadening of views and the endeavors made by students and scholars to harmonize the creed with the convictions that force themselves upon the thinking and reasoning membership of the Church by the enhanced knowledge gained in modern times. The English Church, like all Protestant denominations, is built upon the principle upon which all Christian creeds dissenting from the Church of Rome rest, the principle that the interpretation of the Bible is subject to private judgment. None of the founders of the Protestant sects claimed divine inspiration other than superior rational enlightenment in the reading and interpretation of the Scriptures. It is true, this did not prevent the sects called into being by Luther, Calvin, Wesley and others from claiming infallibility and from persecuting those who differed with them. Nor were they behind the Roman Church in resorting to the most cruel measures to enforce their claims, wherever they had the power. What they claimed as right for themselves, that of private judgment, they were not ready to concede to others.

But these were in times that are fortunately behind us. The nineteenth century has witnessed a boldness in the field of theological, biblical, dogmatic investigations, researches and criticisms, which would have been stamped out with fire and sword in the centuries gone by. The modern world of letters and science prizes the liberty of the student and thinkers to penetrate the wide domain of knowledge and explore every field which he may light upon without interference or hindrance from church or state. It is true a Colenso

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may not fill the position of Bishop in the conservative mother church, a Strauss may not find a chair in a University, but their writings and speculations can not be kept from the shelves of the scholars and the reading public, and the criticisms of a Geiger, or Kuenen, a Wellhausen, a Graf, find respectful hearing and cannot be refuted by the cry of "heresy." The Protestant church authorities, who are inclined to copy the role of the Pope of Rome, are not sustained by the public, and their position becomes a trifle contradictory and ridiculous when they condemn others for setting up the identical claim upon which their own church rests. Take the right of private judgment away from the dissenting church and you remove the ground from under their feet, you throw them back into the church of Rome, from which they have seceded by virtue of the same right which they deny to others.

It is not surprising, therefore, that the attempts made in this country to proceed against two distinguished Divines for heresy, should arouse more than passing attention, and the need for other prominent preachers to resign their position because of their reluctance to subscribe to all the dogmas of the church in literal acceptance. The proceedings of the Presbyterian conference in trying the learned Professor Briggs for heresy are watched with keen interest; so is the outcome of orthodox endeavors to put the Rev. Dr. Heber Newton on his trial upon the same charge.

After all, the friends of science, of progress, of enlightenment, should welcome these proceedings. Truth can only be the gainer by it. The light of sharp criticism will be thrown upon the claims of the orthodox church, and whatever the outcome of the trial may be, the creed, the claims and credentials of the church will be subjected to the search-light of reason and science, and the untenability of many of the church dogmas in the sunshine of our present civilization, will be made plain to thousands who have thus far walked in the convenient and comfortable shade of faith and belief, without asking any questions. The *lux mundi* in modern times is the contest waging everywhere between reason and

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faith, between science and crude belief; even the cry of "heresy, heresy," which forces the student and scientist from his retirement and places him before the world as the champion of light and truth. The teachings of Professor Briggs will be laid before the American people, and the number of his audience will be swelled by millions. The liberal interpretation of Creed and Dogma by the Rev. Dr. Heber Newton, which instructed a necessarily contracted audience, will thrill millions of enlightened Americans who never had the good fortune of listening to the eloquent divine.

The Jews were not altogether exempt from the crushing tyranny of the Synagogue militant. The *Talmud*, that great and unique collection of opinions, reasonings, logic and law-making, is in itself a great demonstration in behalf of freedom of opinion. There is no proposition in that book, which is not met by a counter proposition, and whatever custom, law, or regulation is advanced is based upon some foundation located in the Bible, interpreted according to the conception of the respective Talmudic doctor. But one interpretation is met by a counter-interpretation, and nowhere is the right disputed to put whatever interpretation the proposer or opponent might see fit, upon the Biblical text. Nevertheless authorities, who post-talmudically decided the question in dispute, established a certain authority which for ages was recognized and adopted by the Jewry throughout the world. One of those authorities, who is acknowledged to this day as the greatest *lux* which the Diaspora ever produced was Maimuni, whose codex the *Yad Hachasakah* closed, as it were, the contest waging for centuries. Yet that second Moses, as he was called, introduced his code by a treatise which seeks to prove the existence of God upon Aristotelian principles and whose *Moreh Nebuchim*, or *Dalalath Al Hayrim* is a bold attempt to reconcile reason with faith and subjects the Bible to a rational examination, even going to the extent of denying the literal verity of Biblical expressions. It is true, the great mediaeval doctor was after his death denounced as an heretic, which did not prevent reason from coming out victorious, so that his authority is bowed to, to this day. Of course, the dis-

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persion of the Jews never permitted the establishment of a church, else we doubt not but what orthodoxy would have proceeded to the same length of intolerance as other churches have done. Orthodoxy, of whatever creed or church, is intolerant. Intolerance is the intensification of conviction and devotion. Radicalism is as intolerant as orthodoxy is, and many a radical leader would not hesitate to stamp out with whatever force he could command, the religious creeds and churches which he opposes. It was toward the close of the last century, and in the beginning of this century that opinions and views were heard within the pale of Judaism which denied the validity of the traditional law and set up private judgment as the highest tribunal to be appealed to. The slight attempt of modernizing public worship, of introducing sermons in the vernacular, of eliminating some of the obsolete portions of the Agenda, raised a cry of indignation in the orthodox camp, but nothing more was attempted than eliciting the written opinions of prominent Rabbis upon the innovations attempted. The bolder attempt subsequently of subjecting the whole system of traditional Judaism and its validity in modern times to a critical examination, which resulted in the establishment of reform in Judaism, did not even meet with that determined resistance and pronounced protestation, that the first weak attempts did. However, Judaism has at no time been considered as a religion closed and walled up, but it ever pulsated with the great current of world progress and evolved out of gradual contests into its present condition. The traditional law, which forms the rock of orthodoxy, is in itself a self-evident proof that stability was never intended for Judaism, as tradition can only be transmitted from mind to mind, which cannot help to stamp with its individual color, the tradition which it receives, and so hands it to the next generation.

As long as opinions are exchanged, as long as men live who have the courage of convictions, as long as religious truths are the highest treasures, men will be battling for the freedom of discussion. Freedom of opinion is the priceless *lux mundi*, the *Menorah*, the light which illuminates the human mind, that leads humanity forward and upward upon the path of civilization, progress, truth and justice.

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FREEDOM'S MOUTH

By Nathan Samuely.

Translated from the German in "Israelitische Wochenschrift."

THE Hagadah for the Passah-festival! I see it again before me in my prayer book, the familiar songs, the venerable legends, the lovable fairy-tales, which we were in the habit of praying, singing and talking about. There also stand enumerated with the tale-telling, mighty letters, the ten Egyptian plagues, each of them in reddish hue, because streams of red wine had passed over them, as according to time-honored custom they were sprinkled over, and touched up year after year on the Seder eve with that red fluid! It is hardly credible—such a little wine steeped little plague emits a peculiar aroma, a strong aroma of remembrance.

Truly something like a suppressed breath of liberty rises from these leaves.

I am not able to account for it any more, whether nature, in the course of years, has used itself up, or whether during these years the reflex-casting machine, called imagination, has become somewhat defective, that the world with all its appearances can no longer mirror them with the same freshness of color, as in days gone by.

That was an entirely different freedom's mouth which the recollection of my childhood has nailed to my memory and kept there as a tiny drop. The sky then floated over my head as a suspended blue ocean, the sun shook off energetically his grey cloud jacket and beamed forth to his heart's content, so that he cast the purest gold over forest and mount, making them look up rapturously from under the sun bath and emitting the most intoxicating odors. The trees stretched and spread themselves with their sap-filled twigs as if they were beckoning and exclaiming: "Why don't you come again, you millions of green leaves, we can carry you again on our strong arms to meet the sun!" And the rivulets and brooks burst their icy chains pushing towards

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redemption, and they danced and shouted: "Hurrah! we are again children of liberty!" And the thouands of feathered guests, that marched in the air in regiments and set up their quarters in trees and bushes,—yes that was a magnificent freedom's mouth, which still floats in my memory of time flown.

And when my *Melamed* (teacher) beheld the gay life around him, he too was infected by the migration fever; he clapped together his folio of the Talmud, reached out for his fur cap and went forth unto the houses and huts to recruit new pupils for the coming season. Nor did he forget to take with him a sample specimen of the school which he kept, of course the brightest pupil, the best of his scholars. And where he passes a house in which a boy runs around loose, he enters and begins his propaganda. No one would have credited the manikin, with the double hump upon his back, the grotesque goatee and the pale, sickly countenance, with such eloquence as he displayed in his canvass.

With surprising loquacity, he crammed out all his virtues —he is, thank God, an expert in his branch; with his method of instruction the most stupid blockhead must learn, he knows how to interest children, has a method peculiarly his, to rouse the ambition of the child, and as a proof many a renowned scholar to whom he could point with pride, had graduated from his school. Nor is he in search of pupils, because he is literally torn to pieces by those who wish him to take charge of their children, and who does not know Goetzele *Melamed?* (Goetzele, the teacher).

All that he cared for, was to secure fine, smart boys, of whom something could be made. By accident, he had a specimen with him, a "boy" trained in his school, by no means the brightest,—and as an ocular demonstration the boy opens a volume of the Talmud and recites a lesson. Exactly the counterpart,—after the boy had acquitted himself creditably—will he make of the boy that is now running about, nay a better scholar yet, because as he had been credibly informed, the child has "a great head" on him. And with this, he causes the child to come to him, pinches his

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cheeks and as if by chance, asks him what he has already learned. "Not a bad eye," he says; then with oily tongue, "a brilliant mind!" But such a brilliant mind must receive the correct polish, and he, God be praised, knows best how to polish such a diamond!

Thus he coaxes and flatters, until the father, inveigled by such brilliant prognostications, turns the boy over to the teacher's care. And the little humpbacked man travels with his specimen boy to other houses to secure new recruits.

While the Melamed continues his rounds through the city, his wife remembers that she, too, has plenty of work before her that dare not be postponed, because the Passah-feast is before the door. Above all, there must be made *tabula rasa* with the old tormenting things that have settled in the chinks, the rafters and the beds of the house. These disgusting enemies must be cleared out at once. The good woman dons her accustomed armor. With a paper cap on her head, a capacious calico apron, in one hand a giant brush, in the other a broom with a wet rag, another Jean d'Arc, she stands in the middle of the room and spies right and left, to find the best place from which to attack the enemy. Before, however, the campaign is opened in earnest, she gathers us in a heap, and shoves us, with a good-natured smile, out of the room, in order to have the field all to herself. We did not like it at all, because the good old woman looked so queer, that we should have enjoyed the sight much longer. But in the court-yard there was no lack, either, of enjoyable diversions. Above all, there was the vernal sun, with her bright rays which afforded us a refreshing sight. The little encrusted snow-hills, the last walls, behind which the winter made a last effort to resist, were mined so persistently by the vernal sun with his mild rays, until they collapsed. Here and there a tuft of fresh grass had crept out of the ground, or behind a hidden knoll. In the meanwhile a mild, springy breeze had its fun with the clothes that had been spread upon the hedge, changing the figures in interminable variety, showing them as blown-up bags, or as sails filled by the wind or as flags thrown to the breeze.

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At home at each house, the bustle and excitement was equally great. Everywhere the rooms and furniture were being swept, cleaned and varnished. the windows washed, the door-knobs polished, so that everything glistened and shone. In every Jewish home, especially in the houses of the better-situated families, the beautiful Passah feast had been assigned a special chamber for more than a week all to itself. The vassals of the royal guests had already held entrance; the great basket with Mazoth, wrapped and completely covered with white linen was there, also a set of table-china, beautifully painted plates with Hebrew inscriptions, rosy goblets with gilt ornaments, prayer-books containing the festal Agenda, with pictures portraying Biblical scenes from the Egyptian exodus and the clothes that were to be worn for the first time on the festival. This sacred precinct was kept under lock and key, and with the exception of the lady of the house, no one was permitted to pass over the threshold, and even she did not dare to invade the sanctuary without having passed the needed preparation by having washed her hands repeatedly and having put on a fresh dress that had been thoroughly shaken, so that not the slightest particle of *Chomez* (leavened substance) could have hidden in the folds.

With every day coming nearer to Pesach, the bustle and excitement grew in the Jewish quarter. As with nature, a complete change took place with men and houses, a change externally and internally. The sky grown bluer, the houses looking neater, the curtains as white as blossoms before the windows, the babbling brooks, the faces of the children bathed in smiles,—in short, everything sang and shouted with joy, greeting the sunny world with—the festival of liberty, the beautiful festival of liberty is coming!

We are on the eve of the festive day. but one. But a single day separates us from the beautiful Passah festival. The time has come when *Chomez* must be removed in all earnestness. A special ceremony is provided for it, which is observed in all Jewish homes and which is not without comic intermezzos. Before the ceremony was gone through with,

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mother cut up a piece of bread into numerous tiny pieces, which she distributed over all the rooms of the house; they were deposited upon the window sills, the backs of the chairs the tables, bureaus and wardrobes. Then the procession formed. In front the mother, carrying a light, as guide, behind her the father, armed with the wing of a goose in one hand and a wooden spoon in the other, the children following right behind one after the other. Thus the procession in single file marched from one room to the other. Wherever a crumb had been deposited, mother halted, then father brushed the bread that was to be banished for the next week into the wooden spoon. It happened repeatedly that mother suddenly interrupted the march and made a rapid detour to the right or left, then bursting out with loud laughter we made the retreat under the command of mother and even father, who had kept a serious face all this time, could not help smiling. We all knew that the command given at the right time by mother had saved for us from destruction a pancake, a loaf of delicious wheat bread or some such delicacy. According to the ceremony gone through with, the father would have been bound to brush every piece of *Chomez* that he found on this tour of inspection, with his goose wing, which meant its consignment to the flames. Mother, who overlooked the whole thing, saw a number of times that a loaf of bread or a large piece of cake was in jeopardy, because the goose-wing was already set in motion; quickly, therefore, she commanded the retreat and by this strategic movement many a nice piece of wheatbread or delicious cake was saved from being touched by the insatiable goose-wing. The comically desperate expression of mother's face, when father confiscated her things with that baneful touch of his goose-wing, always caused new merriment. This continued until all the crumbs had been swept into the spoon, then father enveloped the whole in a rag and the trophy was placed upon the stove to be taken out the following day.

In the morning we were all up with day-break. The *Chomez* was to be consigned to the flame. The morning prayer was disposed of in a hurry. Mother put the breakfast

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before us on an improvised table, made of a barrel upon which a board was laid. We had also to be satisfied with improvised seats, because the tables and chairs had all been washed and scrubbed and purified *Kashered* and made ready for Pesach. What, at ordinary times, we never got from mother, namely great pieces of honey and sugar-cake, mother gave us to-day freely, as it would have to be burned anyway, and such trifles of *Chomez* did not pay to sell.

The selling of the *Chomez* is a ceremonious observance peculiar to itself and also full of comic situations.

There stood before the house the old Hawrelle, a sort of an idiot, a yokel with a bloated face, a nose as red as a lobster and who strongly smelled after fusel oil. He was our business friend to-day. Hawrelle's profession was that of making fire in the stoves, but on every *Eref-Pesach* (the eve of the festival) he transformed himself, as by magic, into a great merchant, with whom the Jewish quarter conducted business transactions of large amounts.

How came that about? Poor Hawrelle has been for more than twenty years the purchaser on the eve of Pesach of all the *Chomez* of the Jewish quarter, and he has not the slightest idea yet how it came about. All he knows is, that on every eve of Pesach; the people press upon him to buy all they possess, and he does buy up everything without, however, having seen the smallest particle of all that he bought, and of which he could have picked out many a useful article he stood greatly in need of.

But Hawrelle did not break his head about it. He continues to make the fires and at the same time closes his contracts.

On this day, Hawrelle stands there as he had stood there these many years—an idiotic, drunken sot of a farm laborer.

"Will you purchase all of my *Chomez*?" asks father, in accordance with the requirement of the ceremonial law.

Hawrelle cleans his nose, which means with him, "What do I know about it."

His consent is obtained, and father reads to him a formal contract which he listens to with stupid looks, without

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understanding a word of what is spoken, excepting when mention is made of several bottles of brandy, he pricks up his ears, to clean again his nose immediately thereafter, because brandy is the only article which he loves with all his heart.

When father had finished reading the contract, he asked him for a deposit to bind the bargain, upon which Hawrelle put his hand into a fold of his dirty shirt and hauled out a few copper coins, which he handed to father. That closed the transaction. Hawrelle received at the final conclusion a big glass of whiskey, which in the business life to which he was condemned. formed the only bright point. But as Hawrelle, from the number of transactions, had already more than fifteen such bright points in his head, that organ was so strongly illuminated, that he could hardly find his way any further, though a number of other people were waiting to conclude similar contracts with him.

Now we are standing before a bright fire which is lit upon the hearth and father stands before it, with the wooden spoon, into which he had swept yesterday all the bread crumbs. After having recited the prescribed benediction, to which we all responded, father threw the spoon into the flame, where it was soon turned into ashes with all its contents.

With that ceremony the *Chomez* was removed from the house and with one step we had passed the threshold of the beloved festival.

Not only we, but every place. all localities, nay heaven and earth were full of the holy spirit of the beautiful Pesach holiday.

Now father took me by the hand and went with me to the Turkish bath, to receive by a thorough washing and purification the true consecration—why, would we not occupy a throne to-night? Every Jew, namely, on these magnificent festive days is transformed into a king, his couch is his throne, which he shares with his wife and his heirs.

In the bath we found an active, gay life. We were not the only ones who came here to properly prepare for receiv-

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ing the crown. The bath swarmed literally with majesties and royal highnesses. There was much laughter, and plenty of jokes, and all kinds of pranks made the time pass quickly. Nowhere a sad face or the smallest cloud of care; why should there be care now? For the next week everything that is good has been provided for, there was no lack of Mazzos, butter, eggs, fowls, wine and cider, everything that would gladden the heart. With what labor, trouble and struggle these things have been secured, everyone could tell his own story, but why think of it now? It is sufficient that the larder is filled with everything that is good, neither is there a want of shoes, clothing and dresses, the children will look at their new things, like imaginative princes and princesses, and God's blessing fills the house. Of course, it takes much work to get the things together. It is no trifle to provide all the needs, but after all, they are there, we have got them. A fool is he who worries and spoils a single hour of his life.

(TO BE CONCLUDED.)

CONSANGUINEOUS MARRIAGES

THE DETERIORATION OF THE RACE

BY DR. HEINRICH STERN

THE struggle of the human race was at its very origin a struggle for the preservation of the race. Man against beast, tribe against tribe, nations against the noxious forces of nature - everywhere, everywhere the same effort to preserve the germ, the race.

Yes, to preserve the germ; because the germ-cell, transmitted to the generation from the ancestors, is through the continuity of its reproduction immortal—imperishable, as "the immortal soul." Still more. Both seem to be identical. Herbert Spencer has shown that all religions have sprung from a worship of the ancestors. There was, therefore, in the beginning a cult of ancestors, an apotheosis of

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those, who through the preservation of the germ-cell reproductions were the cause of the progeny, and gradually in the course of ages the religions became state institutions moulded into fixed laws, which finally became ossified.

The chief object, then, of all primeval religions must have been, by its very nature, the preservation of the race, and as a logical consequence, its improvement. The race, in order to fit itself for the struggle, had to be improved, endowed with greater force and power of resistance, its capacity of development increased.

It is self-evident that prohibitive enactments and laws which were adopted as advantageous and beneficent to one race and which became mature by manifold relations and conditions, as well as the institutions of one period, could not well be adapted to other periods. If a modern statesman would attempt to subject to day a nation to certain laws, because the same had proved advantageous to another nation ages ago, and under entirely different conditions, he would soon enough find that he could not achieve the success that had been attained in the past.

All primeval laws on marriage and the conditions related thereto owe their origin to the objective aim of race improvement. As varying as the type of one race from another, were also those laws, varying in time and locality. In ancient Egypt marriages between children of the same parents were acquiesced in and approved. The wives of nearly all the Pharaohs were their own sisters. The Persian kings, since the time of Cambyses, married their own sisters; the latter probably brought the custom with him from Egypt. They even wedded their own daughters. Among the West-Asiatic and various Greek nations marriages between relatives were permitted—with the exception of marriages between children of the same parents, and between parents and their offspring. The earliest Roman laws prohibited marriages between cousins; they were only tolerated later on.

The mosaic law commands even the marriage of daughters to men of the tribe to which they belonged. The lawgiver of the Jewish state religion forbade though, marriages

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between near blood-relations,—but not between cousins and between uncle and niece. Since the rise of Christianity and its ruling power, as far as I could learn, marriages between blood-relations were prohibited, excepting in cases where the Pope granted special dispensation.

Why has the Church prohibited them? The faithful will simply answer: Because these laws were given by God, therefore sacred and inviolable. That may satisfy them. The student will answer that those laws were enacted as a safeguard against immorality and licentiousness in families and communities. Another, referring to Schopenhauer, will answer: "Sexual love can not possibly exist between blood relatives (sisters and brothers—Schopenhauer), excepting in the rarest of cases where an unnatural perversity of brute passion prevails, or where it rests upon the spuriousness of the relationship of one of them."

In reality neither of these answers can be satisfactory. As a physiologist the reason for the prohibition appears to me in a different light. There are two explanations:

1. The church desired to be the unrestricted ruler and needed the largest number of devotees that could be trained as such.

2. The propagators of Christianity, who aimed at making it the religion of the world, understood very well that marriages between blood relations under certain given conditions proved disastrous to the progeny and, therefore, forbade them for all time.

Prophets, Messiahs, founders of religion are partly geniuses but partly genial lunatics. Genius and lunacy go hand in hand, are interwoven, as shown conclusively by Lambroso. We know, however, that where greatness pairs with greatness, greatness must issue. Beauty brings forth beauty. Siegmund and Sieglinde are parents to the luminous Siegfried. But we also know, that where a genius has been produced, lunacy is often inherited. The propagators of Christianity, recognizing that consanguineous marriages being occasionally productive of great perfection have also a degenerative effect, therefore prohibited them in order,

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1. To keep down the production of geniuses, of rebels against the law, and to train a controllable community—or,

2. To guard against the degeneration of the race, which in localities where consanguineous marriages were of ordinary occurrence, became plainly visible.

* * * *

The degeneration of the race exhibits itself in various ways. I make a distinction, however, as to the degeneration of the individual. A limited number of idiots, imbeciles, deaf-mutes and cripples by the side of the large majority of normally-constituted individuals would not prove in my opinion a degeneration of the race. Only where the normal man is dwarfed mentally and bodily may we assume a degeneration of the race.

With sufficient evidence on hand to establish conclusively the injurious effects of consanguineous marriages, upon the progeny, it can not be my purpose to furnish details, that would be in their place in a strictly scientific journal. In this place it is only proper to treat of the degeneneration of the whole race—and even in this case I can not do more than allude to it briefly and point out the general features.*

Dr. Arthur Mitchell, in his remarkable work† relates a few cases of general degeneration of the whole race, apparently caused by consanguineous marriages. He thus mentions the fishing population of a small town on the north-eastern coast of Scotland, where ever since the memory of the people runs, the population intermarried. The population was estimated at 779 souls of which 119 lived in wedlock. Among those Mitchell found 11 cases where cousins were married together and 17 of second cousins, altogether 27 couples of blood relationship; a proportion of 1 to 4 of all marriages. Of these 27 couples 127 children issued, of whom 38 died in infancy, 4 were deaf-mutes, 4 imbeciles, 4 slightly silly, 1 paralytic and 11 scrofulous and weakly. In other words 24 of the surviving children were bodily or mentally

*I am at present engaged upon an exhaustive scientific treatise on the subject to be published in the course of the year.

†On the influence which consanguinity in the parentage exercises upon the offspring. Edinburgh Medical Journal, 1865, Vol. II. Page 1074.

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defective. The children of full cousins, are described as being "all of them neither strong in mind nor in body," and the fisherman of that village as a race were known as "below par in intellect." Mitchell maintains in connection with this, that nearly all the fishing villages on the north coast of Scotland show similar conditions. "There is," he says, "a general lowering of the physical and mental strength in these communities, which is popularly attributed to this system of in-and-in breeding."

In comparison with the farming population or with those carrying on a petty trade in the small places and in the neighborhood thereof, the fishermen are far below them mentally and physically; they are known as being thriftless and shiftless and lack all faculty of foresight. He continues: "It is popularly thought, that in this respect more than in any other, the evils of consanguineous marriages, continued from generation to generation, are evidenced, the defect at length appearing to become radical. I must here state, however, that as far as my own observation goes, and so far as I have learned from others there seems to be in such communities no exceptional liability to acquire insanity. Indeed, it is believed by many rather to be otherwise. It has often struck me that the men of these villages had small heads, etc."

Another variety of general race degeneration, as the effect of consangineous marriages is the relative infecundity; next to Bondin of Paris, Bailey of Rome and Montegazza of Florence, who hardly extended in their investigations beyond the degeneration of the individuals, it is Waitz and Kohl who attempted to trace the sterility of the mulattos in the United States to the frequent occurrence of marriages among blood relations.

On the other hand we do come across very prolific parents, that are near relatives, a fact that may nevertheless indicate a degeneration of the race. Let us see. On the island of St. Kilda, Mitchell did not find a single case of physical or mental deformity, though five of the fourteen couples were blood relatives. The mortality rate of the children, however, was very large caused by *trismus nascentium*. Of the 125 descen-

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dants of the fourteen couples, eighty-four died during the first two weeks after their birth, or sixty-seven and a half per cent. Mitchell, though, does not know how the rate of mortality comes in connection with the existing consanguinity of marriage—he rather looks for the cause in the unhealthy condition of the dwellings of the natives, but he surmises that injurious climatic condition in connection with the consanguine relations of the parents, produced the calamitous effect, and therein I find the explanation of this casual digression in his researches. The greater prolificness of the female population of St. Kilda's is in Mitchell's opinion the cause of the abnormal death-rate. The average age of the fourteen married women is forty-three and a half years, and the average number of children nine to ten, taking in account those marriages that had no issue. "This fecundity," he says, "appears to me to be explained by the infant's death doing away with the period of lactation and so permitting impregnation again at an early period after parturition.

The decay of a race may show itself by the shorter term of life. Young and Martini* furnish a number of such instances, that might be clearly traced to consanguineous marriages; for instance the village Starrer near Wurzburg, the town of Meppen, Wisniedon on the Mosel, communities in which the families intermarry. A point in the case is the marked degeneration of many of the old aristocratic families and of certain dynastic families, who for the purpose of preserving the blue blood of their race, contract consanguineous marriages.

The French nobility, once distinguished by its intellectual and physical qualities, the flower of mediaeval aristocracy is gradually declining physically and mentally, and the time is not very far distant, when the last descendants of the vassals of the most Christian Kings will belong to the past. According to the investigations of Niebuhr and De Chateaneuf into the life duration of those families, this decay and general extinction is chiefly due to their consanguineous marriages.

Another effect of these marriages is, according to various scholars the so-called cretinism. In high, inaccessible moun-

* Allgemeine Zeitschrift for Psychiatire 1864 p. 635.

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tainous regions of Switzerland and Tyrol, in the Andes and the Himalayas the cretins are found. Representing less a special form of disease, cretinism seems to have taken hold more or less of the entire population of these out-of-the-way mountainous regions and to have produced a deterioration of the race. Remarkable is the uniformity of the symptoms of cretinism, wherever found. The head of the cretin* is malformed, his statue small, the complexion sickly, the facial expression stupid and simple, lips and eyelids gross, the hands disproportioned, the movements heavy and ungraceful, the walk helpless and uncertain, skin and muscles flaccid. Hand in hand with the physical degeneration goes the deterioration of the mind, and the degrees of the debasement of the brains are varying.

It is unquestionable that the Jews, in the Middle Ages, huddled together in the Ghetto and in special quarters, frequently contracted marriages between parties that were related by blood such as first cousins, niece and uncle, and that the descendants of these families suffer to this day from the degenerating effects. It is unquestionable that the Jews furnish in many countries a disproportionately large percentage of the insane and deaf mutes. Near-sightedness, nervous derangements, rheumatism, predisposition to apoplexy and heart-disease occur more frequently among the Jews than among those in whose midst they live.†

Not that the disease or the disposition for it had necessarily been transmitted directly by the parents—according to the well established law of atavism, the pathological condition of the grand-parents, or even more distant relatives, will make

*Dr J G Spurzheim's Beobachtungen über den wahnsinn and die damit verwandten Gemuthkrankheiten, nach dem Englisch um Franzoesischen bearbeitet von Dr E von Embden. Hamburg 1818 p 139.

† Dr. John S. Billings, Surgeon U. S. Army, said in the January number of the *North American Review*: "The proportion of the so-called defective classes including the insane, idiotic, blind, deaf-mute, deformed maimed and crippled reported is much less among the Jews than it is among the average population of the United States. *This is contrary to European experience*, which shows that the proportion of these defective classes is invariably greater among the Jews than it is among other races, and gives ground for the suspicion that all the cases have not been reported on the Jewish schedules." He calls attention to the fact that among the Jews in the United States tuberculous diseases are less prevalent than among the general population. On the other hand, the Jews appear to be more affected by diseases of the nervous system and especially by diseases of the spinal chord, and by diabetes, by diseases of the heart and great vessels, by diseases of the digestive system, diseases of the urinary organs and by diseases of the skin, than their neighbors.

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their appearance among their descendants. The individual degeneration among certain classes of Jews, as the effect of marriage within the family tie, as established by the statistics of various institutions and asylums, is certainly of inestimable importance.

Though it is undeniable that consanguineous marriages in connection with given conditions cause a deterioration, it needs yet to be shown that consanguineous marriages of themselves are the cause of race degeneration, but that certain conditions, the environments, the mode and manner of living remaining the same after the consummation of the marriage as they were before exercise the chief influence in the decay following. Of consanguineous marriages, pure and simple, individuals have issued that represent the highest type of the race. In discussing cretinism Bouchardot says:*

"Pour faire développer le goître endémique quelques années quelques mois même d'usages de mauvaises eaux, peuvent suffire; mais pour engendrer des crétins, it faut des mauvaises conditions s'etendant sur plusieurs générations. Parmi ces conditions, celle que je place en premier rang sont les marriages consanguins entre races qui out subi l'influence de lacause qui donne naisance au goître endémique." Again: C'est pour ces races dégénerées que la consanguinité offere des dangers évidents." Between the goitre and cretinism exists, therefore, according to Bouchardot, an interrelation. Bad water used a relatively short time will cause goitre, while cretinism will be the product of injurious effects through generations. As one of the conditions producing this effect Buchardot points to the consanguineous marriages of the race insofar as the environments remain latent after marriage. Where the race remains in the locality of their ancestors and leads the life that prevailed for generations past, the pathological conditions of marriages contracted between near relatives are more likely to reappear again, than where a crossing of the race, an admixture of foreign blood has taken place.

* Traitè de Hygiène, Publique et Privée. Paris, 1881, p. 177.

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Consanguinity in marriage is purely a physiologico-chemical question—either the old blood under the old conditions must be commingled with new blood, or the old blood must be transferred from the old conditions into new ones. The plasmic matter can attain a certain development only under fixed conditions whether it ceases to develop further, stagnates and perhaps degenerates. Intermarriage with other races naturally transplants matter developed under different conditions, which as a new element connected with the old, produces another vital energy in the issue. Of course, the developing capacity of the animal matter can be but circumscribed under congenial relations. Upon our planet the conditions for the evolution of organized bodies are rather unfavorable—the highest state of development is not by far perfection. Had those families of nobility that are on the decline relinquished their attitude of isolation, stopped family intermarriage, at the time when they were in their bloom, had they at that time allied themselves with new elements, or had they emigrated, then the descendants would present a different generation, physically and mentally, than what they do. As but a certain span of time is allotted to the individual, so the family, the race, the nation can live only as long as they are in a state of development. We can see it distinctly in the history of the families of the nobility, that the development of the organism can but reach a certain state of maturity when the very opposite, retrogression, sets in. But here too the effect is not caused purely by consanguineous marriages but by the limitation of the capability of development of the plasmic substance under definite conditions, which produces degeneration.

If among the American Jews, according to the recent incomplete and therefore scientifically unreliable statistics, certain affections occur more rarely than among their racial brethren in the Old World, we may look for the cause *a priori* to the changed conditions of life and environment; no longer living together in narrow, dark quarters like the Jews of Europe did—even to this day these conditions are found in some portions of the old continent—the American Jew has

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the opportunity to develop differently in body and mind. Even if the recent statistical census tables are not as reliable as they should be, it is certain that the different conditions of existence produce different organisms. This influence of environment upon the growth and development of the race is most demonstrably visible in the condition of the Jews living in the various countries of the world. The German Jew partakes the peculiarities of the autochton German; he can be distinguished at once by his personal characteristics from the French Jew, and he from the English, the Polish, the Danish and certainly the Oriental Jew. Though the Jew retains the peculiar typical appearance, which is the mark of his race, he blends with it the characteristics of the nations among whom he lives. It is true, consanguineous marriages within the mosaically prohibited degrees were never consummated, but tribally they were near enough to arrest bodily and mental development of the race and cause a marked degeneration, had their forced dispersion all over the world not infused new and fresh extraneous elements which neutralized the pernicious and degenerating effect of exclusive inter-tribal marriages.

Of course, consanguineous marriages occur more rarely among the members of a race distributed widely, and when they do occur they are not apt to transmit the bad effects of the original conditions of injurious environments. A vast field opens in this direction for investigation in the field of physiological chemistry—much more extensive than many a scientist conceives of at present.

I have not exhausted the subject by far, but my limit has been reached. Of course, the premises leave a vast field for speculation, and we can only look for practical and useful application in the improvement of the race from a better study and wider recognition of the fundamental principle involved.

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AMULETS OF FORTUNE

By Dr. G. A. Danziger, San Francisco

"L'homme est un animal superstitueux."

WHEN some minute chronicler shall at the dawn of the thirtieth century feel the necessity of compiling the events of our times, he will surely not fail to repeat, what the telegraphic despatches have told the people all over the civilized world, that Mme. Adelina Patti-Nicolini wears an "amulet" in the shape of a Hebrew Mezoozah. This talisman, which every faithful Hebrew keeps nailed to the door-posts of his dwelling, is not of pure Hebrew origin, a fact that is not generally known even to Hebrews; we shall discuss this later on, and shall endeavor to show that Mme. Patti, though exceedingly fond of her talisman, which, by her own statement has once saved her life in the city of Paris, is not the genuine Hebrew talisman.

What is a talisman? This seems a superfluous question. Every damsel knows and appreciates the intrinsic qualities of an amulet. The old maid in quest of a smart young man, the gambler in search of fortune, the disappointed lover, the jealous wife, the heart-broken school girl—they will all bear testimony of the undeniable efficacy of a good talisman. And it seems they know a talisman when they see it, and are willing to pay almost any price to obtain one. Although few "talisman believers" know its origin, or whence the words amulet and talisman are derived, yet they are confident that to regain lost affection or as a preventative against sickness and evil spirits, there is nothing like a bona fide amulet from some famous sorcerer or astrologer.

In point of fact, both words are of Arabic origin; "Halsam," corresponding with talisman, means in Arabic an enchanted picture, and "'Hamalet," from which we have the word amulet, means an enchanted necklace.

It is, therefore, evident that our Oriental cousins intended these paraphernalia to either assist fortune or ward off mis-

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fortune, and the Occident has comprehended the dusky Arab, has adopted his means of coaxing Fortuna into a smiling mood, and has not only succeeded, but, judging from the vast traffic in amulets, has gone his Oriental cousins "one better."

The talisman, as we know it, is of such remote antiquity that its origin cannot be traced with any degree of certainty. It is as old as mankind, and was called into the world probably as early as man's superstition became active. The oldest people known, Assyrians, Babylonians, Egyptians and Phenicians, not only possessed talismans, but carried on a traffic, the magnitude of which can only be surmised. Prince Tseng, formerly Chinese ambassador to the court of St. James, who translated Shakespeare into the Chinese language, says that the Chinese priests have for thousands of years had the monopoly of the sale of amulets, and that even to this day the traffic is so enormous that the government's income in duties from these articles equals, if not exceeds, the duty which the French government derives from tobacco.

In the British Musem in London, and in the Louvre Museum in Paris. Assyrian and Egyptian amulets of gold, silver, copper, wood, leather and parchment are found, which are over four thousand years of age.

The old amulets contained sundry inscriptions, names of angels or malevolent spirits, and were of two kinds, one for the person, and another for the property. The former were carried on a chain or string around the neck. and the latter being of a larger form, was fastened either to the door-post or window-sills, to keep evil spirits from the house.

The old Hebrews were not better than their neighbors and masters in Egypt. The amulet was a thing not to be done without, and Moses could not have enforced a total prohibition of the talisman for the simple reason that human credulity has ever been stronger than all laws. Moses, therefore, did not prohibit the talisman in its form, but he changed its contents. While Egyptian amulets contained names of malevolent spirits or some other formula, the Hebrew amulette contained the sentence of Jehovah's unity, and the

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commandment to love God with heart and soul. This amulet was nailed to the door posts, and in conformity with the place, the amulet was called "*Mezoozah.*" The orthodox Jew, going from the house or coming home, never fails to kiss the *Mezoozah.* Would he so reverentially kiss it, if he knew its heathenish origin? Probably he would, who knows? Superstition is stronger and more tenacious than science, and it is also more popular. It is folly, however to think that the diplomatical subterfuge of Moses has had a lasting effect. The Jews have actually adopted the *oriental* humbug of writing and wearing amulets; but these amulets are not bought in stores or from persons offering them for sale. The orthodox Jew in Europe, the so-called Hassia—travels for hundreds of miles to his Rabbi—one man in a thousand—famous for piety and the performance of miracles, and from him, he obtains an amulet. History can well afford to be silent as to the price the pious man pays his Rabbi for this talisman, for it is immaterial; suffice it that such is the case, and that one Rabbi, whom the writer knew personally, had given over ten thousand amulets to his faithful adherents.

These amulets, as a rule, contain either some Kabbalistic formula, supposed to express the ineffable name of Jehovah, by virtue of which success is assured in the family and in business, or, which is oftener the case, they contain the word Jahve, that יהוה which is encircled by names of prominent angels like Michael, Gabriel and others. Mme. Patti, having in her possession a *Mezoozah*, has therefore by no means the genuine Hebrew talisman; this she can obtain only from one of those Rabbis referred to above. Nor were the Hebrews and other orientals alone wearers of amulets. The Greeks wore iron rings as luck-bringing talismans. The amulets of the Romans were arm brands made of black corals. Nor were Greece's greatest men averse to using a talisman when desiring to further their schemes. Thus did Alcibiades and Pericles hide small keys in their hair, in order to unlock the hearts of beautiful women. And history tells us that Cæsar never left his house without a talisman which an

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Egyptian priest had given him. Virgil, the great poet, never parted with his talisman, and the ancient Egyptians placed amulets in the tombs of their dead to keep away evil spirits.

Civilization has penetrated the remotest parts of the world, but the belief in the efficacy of a good talisman has not diminished. Patti fondles her *Mezoozah* and Sarah Bernhard never takes a ride or walk without the talisman which an old gypsy once gave her. The Arabs are certainly the most superstitious people in this respect, and the traffic in talismans among them equals that of the Chinese. But their talismans contain no names of angels or spirits; they have a verse from the Koran inscribed which reads: "Bis me il la ar—rachum ar rachmani." (In the name of the merciful God who forgives all sins). From the foregoing, it will be seen that the belief in a talisman is old and deep-rooted with nearly all classes and all nations, and if the question be asked what caused *man* to adopt the talisman, the answer then must be a two-fold one; first, because man desired to protect his person and his belongings without any effort, and this he thought could best be done by the supernatural power of a talisman; and the second reason is that of the great French philosopher: "L'homme est un animal superstitueux."

WHAT IS LIFE?

By Prof. Henry A. Mott, LL.D

I

NOTHING is needed but matter and the forces inherent in it, to account for all the life that is found on the earth, of every kind."*

Such is the teaching of the science of to-day. Life, according to this view, being only one mode in which the universal force inherent in matter shows itself, or as Barker† puts it, "Life is now universally regarded as a phenomenon

*Origin of Life.—Hollick, p. 27. †Popular Science Monthly, Vol. xviii.

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of matter, and hence, of course, as having no separate existence."

The word "life" is used in two distinct senses; the one metaphysical, the other physiological. The former synonymous with mind and soul, at least in the higher animals, has been evolved from human consciousness; the latter has arisen from a more or less careful investigation of the phenomena of living beings. "It need scarcely be said," says Barker, "that it is in the sense last mentioned that the word 'life' is used in science. The conception represents simply the sum of the phenomena exhibited by a living being."

Without accepting the above view as correct, or rejecting the same as incorrect, let us investigate the subject carefully, consistently and logically, and see where the investigation will lead us, and what conclusion we will arrive at.

To discover the nature of life, to find out what life really is, it would be folly to compare the perfection of living matter, a human being, with some non-living or inorganic substance, such as a brick, for example; for as Prof. Orton* has said, "That only is essential to life which is common to all forms of life. Our brains, stomach, liver, hands and feet are luxuries. They are necessary to make us human but not living beings."

It will be necessary for us to consider, then, the simplest being which possesses life, and such are the little apparently homogeneous specks of protoplasm constituting the group *monera*, which are claimed to be entirely destitute of structure. In the fresh waters in the neighborhood of Jena, minute lumps of protoplasm were discovered by Haeckel, which, on being microscopically examined were seen to have no constant form, their outlines being in a state of perpetual change caused by the protrusion from various parts of their surface of broad lobes and thick finger-like projections, which, after remaining visible for a time, would be withdrawn, to make their appearance again on some other part of the surface.

To this little mass of protoplasm Haeckel has given the

*Comparative Zoology, p. 43, 1876.

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name *Protamœba primitiva.* These little lumps, about one-thousandth of an inch in diameter, resembling a speck of jelly, multiply by spontaneous division into two pieces, which on becoming independent, increase in size and acquire all the characteristics of the parent.

From this illustration it will be seen that "reproduction is a form of nutrition and a growth of the individual to a size beyond that belonging to it as an individual, so that a part is thus elevated into a (new) whole." The monera, then, up to the present time has not been shown to have a structure, or, in other words, it has not been shown to be organized, or to have a nucleus investing membrane and parts.

After being acted on by chemicals and other agencies it is assumed that the monad becomes hardened on the surface or a membrane forms, then afterwards by osmose, a nucleus and granules in the interior, and so becomes true cell, the first real organism.

The vegetable cell has two concentric coverings, cell-wall and primordial utricle. In animal cells the former is wanting, the membrane represents the utricle. As a general fact, also, animal cells are smaller than vegetable cells. Their size varies greatly, but they are generally invisible to the naked eye, ranging from one five-hundreth to one ten-thousandth of an inch in diameter. About four thousand of the smallest would be required to cover the dot over the letter *i* in writing.

All animal and vegetable structure is but the multiplication of the cell as a unit, and the whole life of the plant or animal is that of the cells which compose it, and in them or by them all its vital processes are carried on.*

The cell, then, can be regarded as the basis of our physiological idea of the elementary organism; but in the animal, as well as in the plant, neither cell-wall nor nucleus is an essential constituent of the cell, inasmuch as bodies which are unquestionably the equivalent of cells—"true morphological units"—may be mere masses of protoplasm devoid alike of cell-wall or nucleus.

*See Was Man Created? Mott, page 21.

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For the whole living world, then, the primary and a mental form of life is merely an individual mass of protoplasm in which no further structure is discernible. For this reason. protoplasm has been called the "universal concomitant of every phenomenon of life," life being inseparable from this substance, but dormant unless excited by some external stimulant, such as heat, light, electricity, food, water and oxygen.

Although we have seen that the life of the plant, as well as of the animal, is protoplasm, and that the protoplasm of the plant and that of the animal bear the closest resemblance, yet plants can manufacture protoplasm out of lifeless matter, whereas animals are obliged to procure it ready made, and hence in the end, depend on plants.

"Without plants" says Orton, "animals would perish; without animals plants had no need to be."

"The* food of a plant is a matter whose energy is all expended—is a fallen weight. But the plant organism receives it, exposes it to the sun's rays, and in a way mysterious to us converts the actual energy of the sunlight into potential energy within it." It is for this reason that life has been termed "bottled sunshine."

The principal food of the plant consists of carbon united with oxygen to form carbonic acid, hydrogen united with oxygen to form water, and nitrogen united with hydrogen to form ammonia.

These elements, thus united, which in themselves are perfectly lifeless, the plant is able to convert into living protoplasm.

"Plants are," says Huxley,† "the accumulators of the the power which animals distribute and disperse." Boussengault found long since that peas sown in pure sand, moistened with distilled water, and fed by the air, obtained all the carbon necessary for their development, flowering and fructification.

Here we see a plant which not only maintains its vigor on those few substances, but grows until it has increased a

* Correlation of Vital & Phys. Forces—Barker, p. 52. † Phys. Basis of Life.

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million-fold or a million million-fold the quantity of protoplasm it originally possessed, and the protoplasm exhibits the phenomena of life. This and other proofs led M. Dumas to say: "From the loftiest point of view, and in connection with the physics of the globe it would be imperative on us to say that in so far as their truly organic elements are concerned, plants and animals are the offspring of the air."

Schleiden,* speaking of the haymakers of Switzerland and the Tyrol, says: "He mows his definite amount of grass every year on the Alps, inaccessible to cattle, and gives not back the smallest quantity of organic substance to the soil. Whence comes the hay if not from the atmosphere?"

It has been seen, then, that plants can manufacture protoplasm, a faculty which animals are not possessed of; they at best can only convert dead protoplasm into living protoplasm. In what manner then, does this matter—protoplasm—possessing the phenomena of life, differ from inorganic matter, or in what manner does living matter differ from matter not living?

The physical consistence of protoplasm varies with the amount of water with which it is combined, from the solid form in which we find it in the dormant state, to the thin, watery state in which it occurs in the leaves of valisneria.

As to its composition, chemistry can as yet give but scanty information; it can tell that it is composed of carbon, hydrogen, oxygen, nitrogen, sulphur and phosphorus, and it can tell the percentage of each element, but it cannot give more than a formula that will express it as a whole, giving no information as to the nature of the numerous albumenoid substances which probably compose it.

Edward Cope† gives the formula for protoplasm (as a whole) C_{24} H_{17} N_3 O_8 + S and P (in small quantities under some circumstances). It is therefore, he says a nitryl of cellulose: C_{24} H_{19} O_2 + 3N H_3—.

This latter, however, is purely a speculation, for living protoplasm has never been made artificially, and in fact all analyses are of dead protoplasm.

Synthetical chemistry has produced numerous organic substances, constituents of the plant and the animal, but none of them are animated or living substances; in fact they are just as dead as if they were not made at all.

* Biography of the Plant. † Johnson's Ency. Article, Com. Anat.

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HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles
Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York.

FOURTH PERIOD—*Continued.*

The Beginning of Neo Hebraic-Poetry and of Science.

THE Haggadic exposition, which up to this time had lived only in Palestine, was now admitted to a place side by side with the Halacha in Babylon. Among the last shoots of the Midrash poetry we have to count a curious work *Pereq Shirah*, a song of praise, sung by the animal world to the glory of God. It is a mosaic composed of Bible verses, which owes its existence probably to a reaction against something foreign, perhaps the Arabic tales of the Brothers of Purity. "Songs and sayings are placed in the mouth of all things, from the heavenly bodies down to the moth, especially of the animals which treat of life and of character, as well as hints at certain more or less well-known legends, which treat of the creatures thus singing." The fox, for instance, says, "Woe to him who builds his house in iniquity, his ways in injustice, who allows his fellow to work without pay, or who keeps back his hire." Reinecke Fox can not be better characterized. Who the author was we know not.

Anonymous and pseudonymous works appear here more frequently than at any other time, and we seek in vain for some trace of their authors. The *Sedher Tannäim we-Amoraim* (Order of the Tannäites and Amoras) belongs probably in this period. The author gives us the history of tradition in chronological order, up to the final redaction of the Talmud. But this is not the chief aim of the book. It explains the rules of the Halacha, pictures to us its teachers, and the import of the work of each one of them. It treats of the different methods of discussion, and of the principles underlying religious practice. In this way the book, which has come down to us in different recensions, and with many

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additions, is an important literary and historical document for the whole Talmudic and Gaonic period.

All these Gaonim are of importance, because of their ritual decisions. But the spirit of enquiry had not yet found a real entrance among them, and it is intelligible how the Karaites try to count as their own, every one who stands outside of the Talmudic circle and ventures to express a free opinion. It would have been as well to allow their claim to the daring adventurer, *Eldad*, who lived at this time. For the history of literature, it does not matter to what confession he subscribed. He lived in the last quarter of the ninth century, and came forward in Kairowan, Fez, Spain, and perhaps also in Babylon, in the pretension that he was of the tribe of Dan; and he had strange and wonderful things to tell of the independent Jews of Arabia, who, he said, were the ten lost tribes. Such a sensation was created by his stories, that the Jewish community in Kairowan sent an enquiry to Gaon Tsemach in Sura. Curiously enough, they received a report favorable to Eldad. These stories have been partially collected in a work, *Sefer Eldad Haddani*. That there are different versions of this current, is no doubt due to the fact that this mythological tourist gave different versions of his tales at different places. The source of all these tales has not yet been thoroughly investigated. It is, of course, going too far to call Eldad a sort of Jewish Ulysses; but a certain poetic glamour does surround what he tells. The charm which he had for the Jews of that time can be well understood. They heard about the ten tribes, and about the Sambatian River which encircles them: of Eldad as an inhabitant of a free Danite State in Asia, whose immediate neighbor was that choir of Levitical singers of the descendants of Moses, who at one time had hung their harps upon the willows of Babylon so as not to sound them in the land of exile, and who, when the Chaldeans wished to compel them, bit off their own fingers. Then a cloud caught them up into the heights, and bore them into the land Chawila (Ethiopia). To protect them, a stream—the Sambation—quickly surrounded them; a stream which did not carry rushing torrents

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of water, but sand and stone. On every seventh day this stream was hidden in a thick fog, so that on the Sabbath it could not be crossed. These children of Moses had intercourse with neighboring tribes only at a distance from the banks of the stream. To go to them directly was impossible.

Such was the tenor of the stories circulated by this wonderful wanderer, who probably was aware of the existence of the Chazar kingdom. His mission was, so he said, to acquaint his brethren in the diaspora of the existence of the ten tribes. And when we hear his account of how he suffered shipwreck and then fell into the hands of a cannabalistic people, who ate up his companions, but threw him into prison; and when we read the many so-called Danite words which he himself forms, we get the suspicion that the crafty Eldad was perhaps a fellow-countryman of the Homeric Ulysses, and knew and made use of his history.

The tracks of this adventurer are lost in Spain.

It is curious to see how a thousand years later he has been able to deceive those who busied themselves with him. Some held him to be an energetic follower of Karaism, others the founder of a Separate "eclectic confession."

It is difficult to see why Karaism wished to claim such an adventurer as Eldad simply because he purported to be the bearer of a Danite tradition different to that of the Rabbins. That they claimed as their own such a radical Biblical critic as the Egyptian *Chiwi le-Balkhi* is, however, not at all surprising. We know nothing of his life other than that he was born in the city of Balkh, in ancient Bactria, about the year 880. Nothing remains of Chiwi's writings. We can only get an idea of what he did write from the embittered answers made by the opponents of his rationalistic criticism. It is immaterial whether or no Chiwi really wrote a book against the Bible and against revelation, or whether he did write a translation and exposition of the Pentateuch. Certain it is that he propounded two hundred objections to the Bible and to Judaism. From what we know of them, they disclose a more than rationalistic and outspoken view of

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things which can hardly be excelled for boldness and sober judgment.

Chiwi doubts the *creatio ex nihil* and teaches the existence of primordial matter. He explains the wonder of the journey through the Red Sea by the ebbing of the tide. He looks upon the Manna as a gum which came out upon the trees of the desert, not a bread sent down from heaven. He does not believe that the face of Moses shone as he came down from Mount Sinai, but that the curious look was the product of prolonged fasting. Chiwi shrank from nothing. He was at pains to discover contradictions in the Bible and thus to prove its inadequacy. For what reason, he asked, had God ordained the sacrifice in the Temple? He does not stand in need of food. What purpose were the lights to serve? He does not stand in need of them? With such questions he intended to show the grandeur and spirituality of his idea of the Godhead. In the ten objections with which he is credited, is contained no less than the complete denial of all the fundamental truths and principles of the Mosaic-Talmudic teaching. He rejects the Bible because no reason and explanation are given for the laws and because they do not deserve credence, and on account of their contradictions. He rejects tradition, because it is contestable and not historically verified. He rejects revelation, because it is implausible; the sacrificial laws and the laws of slaughter, because they are incongruous, etc., etc. What, then, remains for the "new teaching" thought out by Chivi, it is difficult to see. But it seems probable that such ideas, promulgated as they were by a man who was lauded as a great theosophist, found credence among a large circle of followers.

In this way Rationalism and Unbelief knocked at the door of the Talmudic academies. It was high time that a man should arise out of the circle of Rabbinical Judaism itself who should lead this into new roads; who, bred in the culture of his day, should unite this with his Talmudic Judaism and command reverence of Arabs, Karaites, and liberal Rabbinites. Such a man was an historic necessity at this

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time. At all times such individuals have appeared at the very moment when they were most needed. So it was with the history of Jewish spiritual life. This would not have blossomed as it did, had there not appeared at this time a man who placed himself between Karaism and liberal Rabbinism, and pointed out the road upon which scientific work was bound to go.

Such a man was *Saadya ben Yosef* of Fayyum, in Egypt (892-942). In 928 he undertook the Gaonate of Sura; the academy rose to renewed splendor and Talmudic Judaism ran in more scientific channels. He was pre-eminently the first systematic religious-philosopher; he was a renowned biblical student and an important polemical writer. In all directions he exhibited a fruitful and a novel activity. His principle is mediation between opposing ideas. But for the Karaites he has no pity. He attacks them with the strongest of his polemical weapons, and they return the blows with weapons hardly less destructive.

It has already been mentioned that the Bible Commentary of Saadya is directed first and foremost against the Karaites. But he often turns against the freethinkers within the ranks of the Rabbinites. The fundamental principle of Rabbinism was his also and he couched it in the following term: "We have in addition to Holy Writ, two sources of knowledge. one which precedes it, i e., the human understanding, and one which follows it, i.e., the stream of tradition." In this manner he mediates between the human understanding and tradition. But he was yet to climb one step higher on the ladder of fame, and that was to be by means of his religio-philosophic system.

It is probable that after he had finished his Bible Commentary, he received a call from the Exilarch David ben Zakkai, to become Gaon of Sura. Jewish history has much to relate of the difficulties he as Gaon had with the Exilarch. They came to an end with the deposition of Saadya, who placed under ban, retired to solitude, and gave himself up to philosophical studies. As fruit of these studies he produced his great religio-philosphic work written in Arabic

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Kitab al-Amanat wa'l-I'tiqādāt in Hebrew "Emunoth we-deoth," (Beliefs and Dogmas). He is the first to present a system of Jewish religious philosophy arranged according to a definite plan, and carried out in a strictly scientific manner.

For this alone he deserves great praise. But the way in which he carried out his work deserves still higher praise. The leading idea of Saadya in writing this work was to pave the way for a reconciliation of Jewish ideas with the philosophical ideas of the time; to find a basis for the one, and a title for the other. His work exists now in its Arabic original and in two Hebrew translations. In the preface he tells what led him to undertake the writing of it:

"I have seen many sunk in the depths of doubt covered by the waves of false opinions. There is no diver to fetch them up from these depths, no swimmer to reach them a hand and help them out. Now I possess something taught me by God, which may help them. And I have thought it my bounden duty to save them with it and thus to lead them to it. For so spake the prophet; 'The Lord God has given me the tongue of the learned, that I should know to speak a word in season to him that is weary.' (Isaiah v., 4). I know full well the inadequacy of my insight and the insufficiency of my knowledge. I am no wiser than others of my generation. But I offer all that I have according to my powers and my insight. For so spake the prophet; 'But as for me, this secret is not revealed to me for any wisdom that I have more than any living.' (Daniel i. 30). Yet I do not give up the hope that my God will grant me success, that he will uphold me and be gracious unto me. For he knoweth my intent and my innermost wish in this my doing—but not in accordance with my doings and my deserts, as has said his pious one: 'I know, also, my God, that thou triest the heart and hast pleasure in uprightness.' (1 Chron. xxix. 17). I, however, implore in the name of God the creator of all things, every wise man that if he read this book and find an error in it, he shall correct it, and if he find any dubious word he shall put the right one in its place. Let him not be held back by the fact that the work is not his, or because I have anticipated him and have spoken that which was not in his own mind. For the wise man loves wisdom and holds it in high esteem. He showers upon it love and favor as one does to his next of kin. And so it is written, 'Say unto wisdom, thou art my sister.' (Prov.

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vii. 4) although fools also delight in their folly, as it is said, 'He spareth it and forsaketh it not.' (Job xx. 13.)"

From these opening words we can see that Saadya is rather an apologist than a systematizer. He speaks here to men of his own religious faith. He would guard them from all attacks whether from without or from within. But he also had a clear eye for the times in which he lived and for its legitimate demands. He had a living interest in bringing into harmony his own belief with the postulates of the human understanding. It is surely no small thing that out of the exclusiveness of the Talmud a thinker could arise who dared to formulate ideas of more general import, and whose work should be of the greatest value not only in the history of literature but in the development of philosophy itself.

Saadya was a pupil of the Judæo-Arabian philosopher *Abu-Kethir* who was in friendly scientific intercourse with the celebrated historian Masudi. Early in life he gained an excellent knowledge of the Talmud and of the Karaitic literature. His first work was an attack upon the founder of the Karaite sect, and bore the name *Kitāb al-Rudd 'ala Anan* (Book of the refutation of Anan). This was written in his twenty-third year, and is lost with the exception of one historical passage. But, from the consternation which the work caused in the Karaite camp, we can measure its literary worth. It is indeed said that, like other attacks of Saadya upon the Karaites, it is not quite impartial. But it was scientific and not undecided in tone; it took Karaism hundreds of years to recover from the shock which it gave them. Two other writings of Saadya against Karaism are expressly mentioned. One was directed againat the Karaite Samuel *ibn Sākawiyya* and bore the title *Kitab el-Rudd 'ala ben Sākawiyya*, the other probably against his chief opponent among the Karaites Salmon ben Yerucham, and was called *Kitab al-Tamyiz* (Book of distinction). In both writings Saadya is said to have defended the Talmudic Haggadah, which had been attacked because of its anthropomorphisms, and to have spoken about the mystic literature of the Jews. From the ending of these works, cited by a later

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expositor of the Bible, we see what he thought of mysticism and of its chief literary productions, the *Sefer Rasiel*, *Othioth de Rabbi Aqiba*, *Shiur Qomah*, etc.

From certain quotations only in his own works, and in those of others, we know that Saadya wrote a reply to Chiwi al-Balkhi. In like manner, little is known of the numerous grammatical, Talmudical, and chronological works of Saadya. During the last few years the introductions to two of his books—"*Iggäron*," a Hebrew Lexicon; and "*Sefer Haggaluy*," in which he computes the time of the coming of the Messiah—have been published. But there is some doubt as to their authenticity; and as regards the other works ascribed to him—translation of the Mishna, his introduction to the Talmud, his work on the Calendar, a polemic against the founders of the Masora and other Talmudic writings, we shall probably never know the real truth. Something, however, is known of his liturgical writings, in which he followed in the footsteps of Eleazar ben Kalir, though he did not possess his poetical gifts. His "*Siddur*," or Arabic book of common prayer, has also been found.

But more important than all these are his exegetical and philosophical works. Saadya was the first of the Rabbinites to translate the Bible into Arabic. As every translation of the Bible which has not been made for purely literary purposes is the manifestation of a new spirit of the times, so did every Jewish translation appear at the beginning of a new period in its literature. When the Alexandrian Jews first took on the Grecian spirit, the Septuagint arose. When Judaism, after the Temple had been destroyed, sought for new forms of expression and for new roads upon which to travel, the Aramæan translation of the Targum was made. And so the translation of Saadya was a sign of the new times. the times of the blending of Arabic culture with Jewish. It can not be expected that such a translation can stand the test of a scientific investigation. It was made more from religious than scientific motives, and in a time which was wanting in

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the higher philosophical sense. Although based upon a rationalistic foundation, it warred against rationalism. It sought to mediate between extremes, which, just in this field, came so prominently to the front. But by means of his translation and commentaries Saadya raised Rabbinical Judaism to the intellectual level of his time. He took from the hands of the Karaites their most potent weapon, and laid the way bare for all future research in this line.

Of Saadya's translations and commentaries, only those to the Pentateuch and Isaiah have been fully edited. His language here shows his desire to attain beauty and soundness of diction. A lover of freedom, as he was in life, he has treated the word of Holy Writ in a manner free and untrammelled, according to the demands of the Arabic language.

In his exegesis, Saadya pays particular attention to the explanation of facts, and to the ascertaining of the teachings found in the Bible, which he endeavors to harmonize with the teachings of the human understanding. In opposition to the Hellenists and to some of the Karaites, he lays down as his fundamental principle, "That everything in the Holy books must be understood according to its natural meaning and its plain wording." This, however, does not deter him from saying that neither did the serpent speak to Eve, nor the ass to Balaam; but that the Bible wished merely to say that an angel spoke in their stead. He explains the Biblical story of the rainbow to mean that its appearance had been interrupted during the flood and that in the future it was to be looked upon as a sign of the Covenant. To anthropomorphic expressions in regard to the Godhead he gives a spiritual meaning. But he does not doubt miracles: he sees in them a confirmation of the prophetical power.

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Affairs of the Order.

District Grand Lodge No. 7 held its annual convention at Mobile, Ala., on May 3d. It was a festive week for the Jewish community, who turned out almost *en masse* to do honor to the representatives of the Order. Private hospitality vied with the club and the congregation. A banquet and ball, a concert and entertainment, and other devices to make the stay of the guests agreeable and joyful followed each other.

One of the features of the session was the thoughtful and scholarly lecture by Rev. Dr. Samfield, of Memphis, on Shakespeare's "Merchant of Venice," delivered before a large audience at the synagogue.

The session was opened by President Gross, whose message was replete with enthusiasm for the cause of Israel and the work done by the Order, and a number of measures were proposed and suggested by him, the consideration of which called forth the best thoughts of the delegates, which numbered among the list some of the most representative men of the South, such as Leo N. Levi, of Galveston, J. Hirsch, of Vicksburg, Rev. Dr. Samfield, of Memphis, Rev. S. Ullman, of Birmingham, Ala.

After the submission of the reports the election of officers was proceeded with, and resulted as follows: L. Frenkel, Mobile, president; B. Landmann, Shreveport, vice-president; Chas. Ehrmann, Vicksburg, second vice-president; A. Oehlber, Bastrop, La., treasurer; Adolph Frankel, Galveston, sergeant at-arms; Nat. Strauss, Mobile, secretary.

The membership did not increase materially and the president urged the adoption of an optional endowment law which did not, however, meet with the favor of a majority of the convention. The subject of intellectual advancement and the unprecedented persecution of the Jews, elicited much discussion. In regard to the former, Mr. Joseph Hirsch, of Vicksburg, in an earnest address, dwelt upon the necessity of intellectual culture and the benefits to be derived therefrom not only by the individual, but by the lodges as a whole. He inveighed against card playing and the example set in this particular by older members of the lodge to the younger members, and said it was useless to talk to him about playing cards for fun. There was as much reason to expect men to play cards for fun as to expect a woman to dance with herself.

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Mr. Victor Hexter, of Dallas, quite a young man, made a ringing argument in favor of intellectual culture, and detailed the experience of several young men of his lodge, who were imbued with the laudable ambition of improving themselves intellectually. The subject of intellectual culture was referred to a committee composed of young members, who formulated a programme and set apart certain evenings for a literary entertainment, consisting of essays, recitations and discussions, with the result that instead of being encouraged by the older members, it was discovered that those members who had grown gray in the Order took particular pains to absent themselves from these entertainments. He said this without any intention of disrespect to the elder members of the Order, but simply to show that no progress could be made towards intellectual culture until some encouragement was extended to the young men by their elders.

Regarding the persecutions of the Jews, the following resolutions were adopted: "Whilst we are cognizant of the fact that no protest on the part of any convention or even any nation has been of any avail to stop the persistent efforts of the modern Pharaoh to oppress and suppress the Jewish population of his vast empire, still we cannot refrain from giving public expression to the horror and intense indignation we feel as sons of the covenant and children of the nineteenth century at the wilful and deliberate outrages committed.

The B'ne B'rith in the United States should ever strive to keep alive and propagate this spirit of indignation and opposition to this violation of human rights among our American fellow-citizens, so that in case Russia should menace and transgress the international laws of the civilized world, our government at Washington will be quick to resent such baneful trespass and bid a halt to further cruelties not tolerated even in times of war.

We recommend that the members of our district aid their brethren and co-religionists in this country devise the wisest and most beneficent plans how to distribute the Russian emigrant (if emigration should prove the only available remedy) among such countries where they could prosper best and least disturb the equilibrium of social and economic conditions. This grand lodge should express their willingness to be ever ready in word and deed by their influence and pecuniary aid to promote any scheme or method to ameliorate the condition of our unfortunate brethren, if it is approved and endorsed by the consensus of the competent among

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our people and in our judgment as prudent and expedient, no matter where the future home of the exiles is to be located."

In respect to the demise of the lamented Benjamin F. Peixotto, the following resolution was adopted: "The sun is the life, the joy of man. Hope rides his ascending beam, and as the shadows fall our spirits droop. In the gloom of nature speaks a saddened voice. Melancholy creeps along the hidden pathways and the tree and shrub are shrouded in gloom. The shuddering winds either mourn or sigh, the fluttering fire flies mock the light of day, and in the silence of midnight there is the numbness of death. These reflections are inspired by our surroundings; for the Order of B'ne B'rith is now groping in darkness. A star has fallen. Brother Peixotto is dead! But as the morn breaks the wings of night, so will his memory brighten the horizon and light the way to higher planes of duty. From the fields of achievement, Brother Peixotto garnered an abundant harvest. Every act of his life was a credit to our race. In Roumania his sturdy blows broke down the barriers of ignorance and toleranee and gave his people a chance for freedom. In America he led his brethren in the race for distinction. He was easily first, his aim was the highest. In all the attributes that distinguish the gentleman, he had no superior. His manners were perfection. No knight in the golden days of chivalry could excel him in courtliness, or in devotion to the weak.

"As a statesman he stood in the front rank. The betterment of all men was his dominating purpose. Wealth, fame, health were all subordinates to this end. As a journalist his pen decorated every theme it touched. Our Order honors itself by honoring him; District No 7 will cherish his virtues until its labor cease."

Nearly all questions that were broached elicited a spirited contest, but the session closed in fraternal harmony on Wednesday, after having selected Birmingham, Ala., as the next place for holding the convention. The funds on hand at the close of the fiscal year year are $149,841.66; an increase during the year of $26,688.95.

District Grand Lodge No 2, met in St. Louis on May 17th. It was fully attended and promptly opened by the president, Mr. Lipman Levy. After the introduction of the new past-presidents, the president's report as well as the report of the secretary and the general committee were submitted. The president reports for the first time in eight years, an increase in membership and the institu-

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tion of a new lodge. The financial condition of the District is very prosperous. He made a number of recommendations, one regarding a proposed change in the mode of electing the members of the Executive Committee; the change of the language in German lodges to that of English; the term of officers of the Lodge to one year. In the Orphan Asylum in Cleveland there are at present 414 inmates, and the fund for erecting and maintaining a manual training school is now $5,000, in the treasury. The question of action regarding the interests of American Jews in Russia and of Russian Jews in America was referred to the General Committee, with power.

The recommendation regarding the Executive Committee of the Order was defeated. The election of officers for the ensuing year resulted as follows: President, I. N. Heims; First Vice-President, Jacob Trost; Second Vice-President, Gabe Felsenthal; Treasurer, Morris Bauer; Secretary, Abraham Abraham; General Committee, Lipman Levy, S. E. Bacharach, Phil. W. Frey, Ike Bloom, Abraham Freiberg and M. H. Marks.

The delegates were royally entertained and much enthusiasm and brotherly harmony prevailed.

We regret to learn that Judge Schroeder of Cincinnati, has determined to retire from the bench of the Court of Common Pleas, at the end of his term. This determination is deeply regretted by the whole community and finds expression in the press of the city; it is considered by some a public misfortune. One of the leading papers says: "Judges of the quality of Joseph Schroeder can illy be spared from the bench. Great judges are rare. Judge Schroeder is one of that class. He has accomplished a tremendous amount of business during his career. His absence from the bench can only be compensated for by the fact that his learning will be felt in the practice of his profession."

INSTITUTION OF A NEW LODGE IN DISTRICT No. 3.

David Klein Lodge No 415, of Paterson, N. J., was duly instituted by the Grand Lodge Officers of District No. 3, I. O. B. B., on Sunday, May 17th. This is the third new lodge instituted within a year in this district.

The interest manifested in this auspicious event was indicated

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by the presence and participation of the leading officers of this and other districts. Franklin Marx, of Newark, President of the District Grand Lodge; Seligman J. Strauss, of Wilkesbarre, Member of the Executive Committee of the entire Order from the Third District; Jacob Singer, of Philadelphia, Second Vice-President of the District Grand Lodge; M. K. Cohen. Grand Secretary: William Seeligsburg, of the General Committee of the District; Elias Berla, Charles Marks, of Newark; a delegation of Jersey City and Newark lodges, were present and participated in the exercises, and also M. Ellinger, of District No. 1, Editor of the MENORAH.

At 2 30 P. M. the Grand Lodge assembled at Harmonia Hall, for the purpose of instituting the lodge. Twenty-three of the twenty-nine applicants for a charter presented themselves for initiation. After this ceremony was duly performed, Mr. Ellinger delivered an eloquent address to the newly installed brethren.

The Grand Secretary, M. K. Cohen, then read the charter by virtue of which the new lodge began its existence and President Marx thereupon declared David Klein Lodge No. 415 duly consecrated and instituted.

Jacob Singer, Esq., and Seligman J. Strauss, Esq., then delivered addresses which were attentively received.

At the close of the exercises a collation was partaken of.

The officers of the new lodge are: President, Mendel Pinner; Vice-President, Abram Simon; Secretary, Louis Cohen; Financial Secretary, A. Klenert; Treasurer, Geo. Feder; Warden, Marks Wollenberg; Guardian, Max Kaliski; Trustees, D. Bohm, H. Steuchever, Israel Pinner.

Nearly all the newly initiated members are participating members of the Endowment Fund. They are, with one or two exceptions, all young men, and give every indication of establishing a useful and flourishing organization.

FROM THE GERMAN LODGES.

The encouragement of technical education and mechanical pursuits, among our brethren, which was the question of earnest consideration at the convention of the West German Lodge, held in the past year, the proceedings of which were reported in this magazine, has been made the subject of deliberation at the recent session of the Grand Lodge. The report upon this subject by the president of

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the District, Dr. Maretzki, is an exhaustive disquisition upon this all-important question and his suggestions merit the widest dissemination. He says the extent of the German District is very favorable to progress the subject of technical education, and will elicit a lively interest in every subordinate lodge. He says:

"If I speak of trade, I do not mean trade in the circumscribed sense, but artisan accomplishment, with its great importance which it will have in the future. The subject must be taken hold of methodically and systematically, so that the efforts be not frittered away and we be spared disagreeable experiences."

A beginning must be made with the child so that love for the pursuit be engendered in youth and the profession be chosen as the aim of a favorite ambition . . . It will be necessary, from the difficulties that present themselves in modern times to the learning of a trade and its independent pursuit, to keep their wards under our guard and watch their progress with affectionate solicitude until independence is reached. Where technical schools exist, the lodges should not be mere contributors financially, but should seek to be represented in the supervising board. Where the lodges establish new schools they should secure the general cöoperation of the public, but always keep the control. The lodges and their members, having a direct influence upon the growth and prosperity of these schools, will have gained a tangible object of interest and gradually will bring zeal and devotion to the solution of the great problem.

To raise the large sums necessary for a successful prosecution of the work, the Doctor recommends the creation of a fund by fixed contributions of a modest amount and voluntary gifts of well-to do coreligionists and brethren.

Another subject of general benevolence, was the subject of a well-considered report by Bro. Adolph Mayer. It is that of affording poor children an opportunity of recuperation during the summer by establishing so-called vacation colonies. A number of children are placed with private families for a few weeks in salubrious country places and their board paid for by the lodges. Thus through the efforts of one member of the brotherhood a beginning was made in 1886 and 5 children sent to the country, which grew to 61 children in 1890. A committee of the Berlin lodges has issued an appeal to the Jews of Berlin to assist in the permanent establishment of summer colonies for poor children by the lodges of the Order and this appeal was joined in by such prominent members of the community

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as Prof. M. Lazarus, Drs. Boas and Blumenthal, Messrs. Rudolf Mosse, Leopold Lesser and others.

As another matter of general charity, it appears that at the recent Purim Festival 1,500 marks were expended for providing needy children with clothes.

In several lodges, and under their auspices, a number of lectures were delivered recently by distinguished scholars and literati. Karl Emil Franzos delivered a lecture on the "Life of Women in the East." The well-known author, Dr. Karpeles, spoke in Zunz Lodge on the life of Leopold Zunz and on the proposition pending to prepare an extensive biography of the renowned scholar to be published in 1894, the centennial anniversary of his birth. Brother Dr. Zade spoke in Allemania Lodge on "Nervousness;" Brother Fraenkel spoke in Victoria Lodge on "Culture" and gave a review of modern literature in general; the well-known jurist of Dresden, Dr. Emil Lehmann, delivered a lecture on "My Judaism."

It seems then that a vigorous, active life is pulsating through the German lodges, the object of the Order is being attained more and more of bringing together the various elements that have stood apart thus far, uniting them for the pursuit of the highest and noblest aspirations of humanity.

Editorial Notes.

A LIBERAL patron of education, a man of very charitable proclivities, a man full of sympathy for every measure in the interest of progress, died during the past month, deeply regretted and mourned. It was Nathan Littauer. He made a number of charitable bequests, among others $1,000 to the Emanu-El Theological Seminary. Few people remembered probably what sort of an institution that was or rather is. It was the result of an abortive effort ot Eastern Rabbis to call into being a theological seminary for the education of Jewish ministers. By contributions, not quite $10,000 was brought together, and with the help of annual contributions and the interest from the capital a sort of preparatory school was established and a few students assisted in finishing their education in European institutions. Of late years, the interest of the capital is collected, by which the fund has been increased. All that remains of the Seminary is the

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fund. Why should not something be done to help along studies and students of Hebrew literature, language and theology?

The legacy of Nathan Littauer, bears evidence of the fact that the seminary lives yet in the mind and affections of some people. Would it not be proper to turn over part of the income to the Jewish Theological Seminary, which would prove a great help to that institution? Orthodoxy, or Reform does not come in consideration; it should be sufficient to encourage the study of Hebrew literature and leave it to the development of the individual student's mind to select the sphere of his career.

THE Rev. Dr. Adolf Jellinek, of Vienna, the man-eloquent of the Jewish pulpit, will celebrate his seventieth birthday on the 26th day of June. It may be said of him that he is the Jewish preacher *sans peur et sans reproche.* He never failed in his courage to raise his eloquent voice to vindicate the Jewish character, to denounce falsehood and hypocrisy, and make himself the most respected representative of the Jewish people in Austria-Hungary. He is not only the most eloquent and attractive of orators, but a scholar of great industry and power. His writings are voluminous; among which the collection of minor and detached *Midrashim*, his works on the Kabbala, and on Proverbs are of permanent value. The Jewish world of letters takes an enthusiastic part in extending to the renowned and beloved scholar their felicitations, and the prayers of the thousands who learned to love him will ascend to the Throne of Mercy for his continued health and vigor. The MENORAH joins in the fervent wish that Dr. Jellinek may be spared many years yet to the Jewish pulpit and the Jewish people.

THE hunting and hounding of Jews in Russia continues without abatement, with a relentless cruelty and barbarity unparalleled in history. The Jews are driven from cities where their fathers had already been before them, the shop of the workman and mechanic is broken up and the magazines of the traders are emptied! Not satisfied with acting at home the part of the wild beast, the Russian bear incites the Greeks to similar deeds of cruelty, to serve probably some political purpose. The world seems to look on with surprising indifference to acts that are only explicable by the imputation of madness. Of course, against the Russian colossus nothing can be done, and simple protests will only excite the infuriated beast to still

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greater excesses. It should, however, create a feeling of sympathy and compassion for the unfortunate victims who succeed in escaping the Russian madhouse. But even this does not seem to be the case. Every country, where the unfortunate exiles seek an asylum, either grant it with sullen assent, or make preparations to bar the door against them. Civilization, which rests upon the God-faith transmitted by the Jews, rejects the source whence it took its hope of salvation and disgraces the profession of the religion of love which constantly falls from its lips. The true Jew must grieve at the demoralization of the daughter which dishonors one of the great commandments: "Honor thy father and thy mother." The Jews, however, should rise *en masse*, not to retaliate by deeds of violence, but by closing around their unfortunate brethren who suffer on account of their race and creed, and help and aid in every manner possible. How to do it, must be the work of the wise and liberal who should confer and perfect measures of relief.

THE establishment of a Semitic Museum at a great seat of learning is certainly an accomplishment of great magnitude and importance. It should point the way, however, to the other great desideratum, the establishment of a Jewish library, especially when an opportunity offers itself just now, which but rarely occurs. Dr. Brill, late rabbi of Frankfurt, a world-renowned scholar, left a library of some 8,000 volumes, which comprises nearly every publication of value in Jewish literature up to the most recent period. The collection can be secured at a comparatively small expenditure, and it would certainly be the finest household present that could be made to the Aguilar Library when it moves into its new quarters at an early day. It is a disgrace that a community like New York should not have a Jewish library worthy of the name. It can be had now. Have we only one Jacob H. Schiff among us?

THE Anti-Semitic craze in Germany and Austria seems to be declining, the crisis seems to have passed. As Becker sobered Europe, stricken with the fear of witchery and witchcraft, by his great book, *Die bezauberte Welt*, so the society started by Heinrich Rickert and Rudolph von Gneist seems to have aroused the better element of the Germans to the disgraceful position forced upon them by the Anti-Semitic agitators. The leaders of German art, science, statesmanship and letters, the educated and refined are joining the new-formed

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society, and it will not be long before a decent German will deny ever having been in sympathy with the Anti-Semitic barbarians. Austria follows suit. A society, similar to that in Germany, has been formed there, and the best representatives of society hasten to join its ranks. Let us hope that the century will not close before Anti-Semitism will have been stamped out.

THE appointment of Professor Henry M. Leipziger as assistant superintendent of public schools, is a gratifying recognition of scholarship, hard work, close application and thorough mastery of a field of education, comparatively new but of overshadowing importance in the training of the future. As Superintendent of the Hebrew Technical Institute, he has given proof of the highest efficiency and of tireless industry, and we may hope that manual training under the special supervision of Professor Leipziger will become an important element in our public school education. Let us hope that the Professor will be able to keep up his interest in the Jewish institution, which more than ever needs the watchful eye of an experienced teacher and superintendent.

WE call special attention to the highly interesting report of Dr. Adolph Stern, the representative of the Executive Committee from the Roumanian district. We find therein a condensed characterization of the conditions, as they offer in Roumania to the great work which the Order is doing in that region, and which point lucidly to the work it is capable of doing. Almost equally interesting is the report of Bro. D. Wolff, the representative of District No. 8. Our brethren in this country will learn from these reports the vast amount of work that is being done under the auspices of the Order, and the great humanitarian character which dominates its purposes all through the world

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THE Executive Committee held their annual meeting on May 31st, at the rooms of the headquarters of District No. 1, in the city of New York. With the exception of the representative from California and the European districts, all were present. A report thereof will be given in our next issue. The General Committee of the District tendered a banquet to the distinguished guests, and the speeches that followed after the removal of the cloth were marked by great warmth and enthusiasm.

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THE Stockholders of the MENORAH COMPANY, at their annual meeting, were highly gratified at the report of the President, Morris Adler, regarding the progress of the MENORAH MONTHLY. All the trustees and officers were re-elected, with the exception of Bro. Bernard Metzgar, whose place was filled by Mr. Morningstar.

OPENING OF THE HARVARD SEMITIC MUSEUM.

It is due to the munificence of Mr. Jacob H. Schiff that the oldest American University, Harvard College, is now in possession of a "Semitic Museum" containing a collection of manuscripts, casts, antiquities &c., of the Orient, which are apt to prove of great assistance to the student of Oriental literature, culture and civilization. The foundation was laid by the gift of $10,000 which enabled Professor D. G. Lyon, to ransack Europe during the past year for such articles of interest as he could pick up, and a sketch of what the museum now contains is best told in the language of the Professor. He said in his address:

Of originals there are about 150 Babylonian clay tablets chiefly from the sixth century B. C.. with cuneiform inscriptions, giving pictures of many phases of the ancient life. Some of these tablets were bought in London last summer, others were bought by the University, still others are the gifts of Miss Ellen Mason, of Boston, and Mr. Stephen Salisbury, of Worcester. Several of these documents are of the kind known as "cave tablets," because of the outer covering or cave of clay which incloses the inner.

There are also about sixty-five stone seals, chiefly Babylonian, which were used as commercial seals and as talismans for avoiding sickness, accident, evil spirits, etc. These seals, usually cylindrical in shape, are covered with engravings of gods, beasts, etc., and in a few cases have the name of the owner or his patron god.

There are likewise twenty five Cufic stones recently brought from Cairo containing Mohammedan mortuary inscriptions. They are from the eighth and ninth centuries of the present era.

Of manuscripts there are Hebrew, Syriac and Arabic. The Hebrew manuscripts are from Yemen and include a Torah, the Prophets, Ruth, each Hebrew verse followed by a translation in Hebrew script into Arabic, and portions of Jeremiah, with an Arabic commentary in Hebrew script. The Syriac manuscripts are a Lectionary, written in 1207, a "Gezza" 1666, and various charm books and rolls for warding off evil spirits. Of Arabic manuscripts there are Korans, and treatises on law, medicine, and lexicography.

There are also Arabic, Cufic, and Turkish coins, 75 or 100 in number.

The photographs, about 1,000 in number, are of Semitic natural scenery, ruins, buildings, and costumes. A lot of these are placed on

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exhibition by utilizing space intended for bas-reliefs which have not yet arrived, and add greatly to the interest and value of the collection.

The casts are mainly Assyrian and embrace many of the finest bas reliefs from the ninth, eighth, and seventh centuries B. C. Of special interest, from a biblical point of view, are the monument of Schalmaneser, recording this king's relation to Israel in the days of Jehu; the friezes of the Tiglath-pilezer or Pul; who carried many of Israel into captivity; the head of Sargon who captured Samaria, 722 B.C., and also a monument of the same king, the latter from the island of Cyprus; Sennacherib seated at Lachish receiving the submission of the city; and books of Nebuchadnezzar, recording his great building operations.

There are likewise boundary stones; lion and duck-shaped weights from the commercial system; a tablet from the temple of the sun at Sepharvaim; and a fragment of the story of the deluge. Of Assyrian objects, there is also a winged lion, ten feet high and as many long.

The Phœnician casts embrace the sarcophagus of Eshmonazar, king of Sidon, several tablets with inscriptions, and a lot of votive tablets from Carthage.

There are Hebrew objects, ancient and modern, among the former being the Siloam inscription and the columns dug up by Mr. Petrie, at Lachish, winter before last, believed by the discoverer to be about as old as the time of David.

There are, likewise interesting and important Hittite, Persian, Sabaean, and Arabic reliefs and inscriptions.

This enumeration gives only a faint idea of the contents of the Museum, Many of the most important casts have not yet arrived, among which are some of those discovered by M. de Garzec, at Tello, to be colored like the originals.

At the opening of the Museum, which took place on the 20th of May, at Cambridge, addresses were made by President Eliot, Professor Toy, Professor D. G. Lyon and Mr. Schiff, who spoke as follows:

In the preface to Stade's "History of the people of Israel." the author says: "Many a people have inhabited God's earth and have enjoyed for a long time its bounty, have risen and disappeared, without our knowing their history, if history they have had. For only a people have a history, who create a history, either through great wars or through the spiritual attainments which are of value to the whole of humanity by influencing the march of human progress. The longer the history of a people remains of interest, the more it has either contributed spiritual attainmants to mankind, or the more through its wars it has influenced the development of nations and the march of civilization. The peoples of history are those who at some time have in some way made an effort and succeeded to dominate over contemporary mankind ?'

The Semitic people have only to a limited extent been great warriors. Their wars were either a consequence of their necessities, such as the wars

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of the Israelites against the Canaanites in their efforts to obtain possession of the land for which they had divine promise, or in the defensive, after they had become its inhabitants; or they were wars of one Semitic people against another, such as the wars of the Babylonians against the Israelites. Wars of aggrandizement, having for a purpose the subjection and amalgamation of other races, do not form part of the history of the Semitic people.

What has then created their history; what has made their history a part of the history of mankind? It is this that to the Semitic people mankind is indebted for its religion, the world for a great part of its culture and civilization. In Israel, monotheism found its origin. In Babylon and Phoenicia, were created the methods which to a considerable extent govern commerce to-day, and the influence which Semitic ideas yet exercise upon modern thought cannot be illustrated more graphically than by recalling the importance which even our own generation attaches to Israel's patriarchs and religious personages.

Indeed, the Jewish race, the modern representatives of the Semitic people, may well be proud of their origin and ancestry. Anti-Semitism in Europe, social prejudice and ostracism in free America, may for a time be rampant; posterity will with shame and disgust repudiate these passions. To combat in the meantime these unsound currents in an efficient manner opportunities should be created for a more thorough study and a better knowledge of Semitic history and civilization, so that the world shall better understand and acknowledge the debt it owes to the Semitic people.

This latter conviction has induced me to originate the collection which is opened here to-day. Hardly any other educational centre than Harvard, with the broadness and liberality of its government, is so well adapted to receive and develop the modest gift, which it has been my privilege to make. I am indeed grateful to the President and to the University for the spirit in which my gift has been accepted, to the Trustees of the Peabody Museum, for the liberality with which they have opened their doors to it, and last, but indeed not least, to Professors Lyon and Toy, for the intelligence and the enthusiasm which they have displayed in the selection and arrangement of the objects thus far acquired. I sincerely hope my contribution to Harvard's great educational apparatus may become fruitful and may develop into a collection which shall be worthy of the great seat of study and learning to which I have been permitted to attach it.

Resolutions.

HALL OF JOACHIM LODGE,
No. 181 I. O. B. B.
COLUMBUS, MISS., April 5th, 1891.

At a meeting of this lodge held to-day, it was unanimously resolved that we give expression to our sentiments regarding brother

B. F. Peixotto,

whose death has evoked our deep-felt sorrow.

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Recognizing in his life that of a Ben B'rith whose constant efforts were directed toward the advancement of our beloved Order, an Israelite who was ever active in the promotion of every enterprise that had for its object the welfare of our race; a philanthropist who, at a great sacrifice to himself, endeavored to ameliorate the condition of his brethren in foreign lands; a patriot and statesman who worthily filled every office to which the government of his country entrusted him; a man whose every deed gave evidence of his goodness and wisdom; we behold that by his demise not only our Order but humanity has suffered a great loss and feel that we who admired and loved him while living, and love him in death, can revere his memory only by imitating, even in a small degree, his noble example. It was further

Resolved, that we extend our heartfelt sympathy to the grief-stricken wife and children of our late brother, and apprize them of these proceedings, and that these resolutions be spread upon our minutes and published in the MENORAH MONTHLY.

J. BLUHM, *Prest.*
SAM'L WOLFF, *Vice-Prest.*

Attest, SOL. SCHWAB, *Sec'y.*

LITERARY NOTES

The *Jewish Quarterly Review*, published in April, contains a number of highly interesting and instructive articles, of which that entitled "The Jews of France," by Rabbin S. Debré, is not the least interesting. We find therein a history of the communal growth of the Jews of France, their government and relation to each other and the state. Rather curious must it strike the reader to learn that Reformed Judaism has found no official recognition, and the Rabbi is very frank in stating the reason why. He says: "Religious indifference is extreme Reforms in matters of observances can be desired and demanded only by men who still cherish solid convictions, who finding themselves put to inconvenience in their life by laws relating to food, and to the cessation from work on Sabbaths and holy days, would like to be able to remain within the pale of a sort of orthodoxy and at the same time to free themselves from the troublesome part of these commands. But, to-day, where are these substantial religious convictions? They are at any rate very few and

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far between in France. Observance of the Sabbath and holy days by resting from business and closing up offices, has become a thing almost unknown and quite phenomenal. The laws relating to the mixture, choice and preparation of food, though practiced by a small number, are generally neglected. There are many who do not give up the use of leavened bread during Passover, many also who abstain from one or two days only. Others, in order to satisfy at once their desires and their consciences, push originality so far as to serve ordinary bread and Passover cakes on the same table. As for living in tabernacles (booths) during the festival of Tabernacles, this practice has become, for a very large majority, a mere memory. With convictions thus enfeebled, and with this easy-going faith the necessity of a general reform is not at all impressed upon the eyes of the less religious and every one feels himself at liberty to ask his own conscience and to execute its more or less indulgent orders."

Of course, reform is unnecessary to introduce where a condition of things, as described by the well informed French Rabbi, is quite uncalled for, but where is orthodoxy? are the Rabbis complacent? do they never stir up the religious conscience of their constituents? Let us hear. He says of the oratory of the Rabbis: "Now-a-days, the religious life of his audience would be a ready object of attack to the defender of the principles and observances of Judaism. But to make this attack would be an anachronism, a display of bad taste, the inopportuneness, or rather the danger of which the Rabbi thoroughly appreciates At present it is the duty of the orator, above everything, not to alienate the kindly disposition of his hearers, to gain their sympathy, and lastly, to attract them to the service and make them fond of the synagogue."

This is a new condition of Judaism, an official orthodoxy, with the practices of radical reform and indifference and colorlessness recognized as the best condition.

The information we receive of the system prevailing in the Rabbinical Seminary is very valuable and altogether the article is one of the best and most exhaustive descriptions of French Jews and Judaism.

Of great historical and literary value is Mr. I. Abraham's article on "Jewish Ethical Wills," as well as the continuation of Professor David Kaufman's continuation of the biography of Ejair Chayim Bacharach.

THE *American Hebrew* issued on the 22d of May a special number of fifty-four pages, abounding in interesting reading matter. It contained a series of articles entitled "The Progress of the Jew," Mr. J. S. Moore writing of the Jew in Finance, Prof. H. M. Leipziger, of the Jew in Education; Dr. Pereira Mendes, in Medicine; Mr. E. H. Krehbiel, in Music; Rev. Rudolph Grossman, in Literature; Mr. Daniel P. Hays, in Law; Mr. Max Cohen, in Business; Mrs. M. D. Louis, Charity; Mr. Wm. A. Gans, Longevity of the

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Jew. Besides this important series, *The American Hebrew* printed the full text of the addresses delivered at the opening of the Semitic Museum of Harvard University, by Pres. Eliot, Profs. Toy and Lyon, and Jacob H. Schiff, Esq.

The *Forum* for June will contain an article by the Rev. Dr. Charles A. Briggs, on "Church and Creed." To the same number Col. Theodore A. Dodge, perhaps our foremost military writer, will contribute an appreciative review of Von Moltke's career and its effect on the warfare of the future; Sir Charles W. Dilke writes on the New Commonwealth of Australia, and General Francis A. Walker discusses the accuracy of the census of 1890; a forecast of the new international copyright law is made by Mr. Henry Holt, and Mr. Ulysses D. Eddy, a New York exporter, points out our opportunity for speedily gaining the first position in the world's commerce.

The popular writer, George Parsons Lathrop, author of "An Echo of Passion," "Newport," "Afterglow," etc., contributes the complete novel to the June number of *Lippincott's Magazine*. The story is called "Gold of Pleasure," and it is the most interesting and the most dramatic story that has come from the pen of Mr. Lathrop. It is a tale of love and adventure, with scenes that shift from the quiet surroundings of a New England seaport town to Ceylon.

The *Hebrew Standard* has increased in size, and become more convenient in form, and its editorial columns have become brighter, as well as its news more interesting.

PUBLISHER'S NOTES.

GOOD FOR ALL THREE.—The greatest good for the greatest number is the mark aimed at by all reformers, and to reach it secures the greatest acclaim of fame that can be had. It is a good thing for the consumer, for the manufacturer, for the newspapers, when an article of merit is put upon the market, is made known by newspaper advertising, and, through a series of years, proves its worth to lessen labor in millions of homes, profits the newspapers, and gives its makers a fair living. Pearline, the great washing powder manufactured by James Pyle & Sons, New York, has done all this. If it is not making labor easier in your home, it is your fault. Something of its history is made plain in an advertisement in another column.

THE CLEVELAND BAKING POWDER.—This powder is claimed by the manufacturers to be absolutely the best, to be free from alum, ammonia, or other deleterious ingredients, and that a level spoonful of it will do as much as a heaping spoonful of any other. We understand that every lady who has tried it finds that everything claimed for it is true, and that its sale is rapidly increasing.

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BOYNTON FURNACE CO.—We refer our readers to the advertisement of this Company. We have known them by reputation for many years as being one of the most reliable concerns to do business with. You can be assured that goods you purchase of them will give satisfaction and the prices are reasonable.

A PHYSICAL IMPOSSIBILITY. It is physically impossible for the human system to be in a healthy condition if the countless conduits through which the perspiration escapes are obstructed. To open the pores is the initial step toward recovery from any eruptive malady and is also of the greatest advantage in cases of gout and rheumatism. Glenn's Sulphur Soap not only does this more effectually than any other, but removes every vestige of an eruption or complexional blemish and leaves the skin delightfully soft and clear. We do not know of a more agreeable adjunct of the toilet and the bath, nor a remedy so thorough and prompt in its external operation. Abrasions, cuts, and other outward hurts are speedily healed by it, it relieves rheumatic pain and the ladies declare that it is a more reliable beautifier of the complexion than any cosmetic, besides being far more healthful.

THERE have lately been placed upon the market several cheap reprints of an obsolete edition of "Webster's Dictionary." These books are given various names, "Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc. Many announcements concerning them are very misleading, as the body of each, from A to Z is the same—forty-four years behind the times, and printed from cheap plates made by photographing the old pages. The old book has been padded out by various additions culled from various sources of questionable reliability, but the body is the same that was published when Polk was president and duly buried at the incoming of Lincoln. The Webster, current from Lincoln to Harrison, is the popular copyrighted "Unabridged" which has just been superseded by Webster's International Dictionary.—See advertisement in another column.

THE "Incas," Earl & Wilson's latest introduction, is of the natural roll front. The front spacing is moderate, and the points are ironed straight, and bent over naturally as if by pressure of the chin. This collar is of a school that is just now extremely fashionable; being of moderate height and neat mould, it answers the reigning demand to a nicety.

THE "JUDIC" CORSET.—It is with pleasure that we call the attention of our lady readers to the advertisement of Messrs. Simpson, Crawford & Simpson, the popular 6th Avenue dry goods house. The announcement in question refers to the celebrated "Judic" Corset, which is owned exclusively by this firm, and which is the only corset made that reduces the size and lengthens the waist without injurious tight lacing.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, *ss.*

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

[SEAL] A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by druggists, 75 cts. F. J. CHENEY & CO., Toledo, O.

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE—[*Continued*]

DISTRICT No. V.

To Bro. Julius Bien, President of the Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:—In accordance with law and your request, I herewith submit a brief statement of the work accomplished in District No. 5.

Numerically, up to the recent convention, the Order did not make the advance we had confidently expected. Since then, however, under the impetus given to the whole Order by the legislation enacted last June in the City of Richmond, our District has received new life and is making splendid progress, as the recent Convention of our District held only last month passed an Optional Endowment law, and to my knowledge more than two hundred young men have been added to the roll. In this city alone over eighty have joined the ranks; a literary society composed of young men having asked for a charter, and a lodge was duly installed in my presence and that of the President of the District, Brother Henry King, as Argo Lodge No. 413. I am sure that at the end of this year our District will have shown a vitality and energy most commendable, and which will challenge the admiration of the whole Order.

The pride of our District, the Orphans' Home at Atlanta, is doing a splendid work. While unfortunately the number of orphans increases, fortunately the care of and for them and interest and sympathy for the cause keeps pace with the increase; and I am sure that at the second annual examin ation to take place in Atlanta on the 3rd and 4th of May, an exhibit of progress will be made that will not only satisfy the Order, but prove a great help in eradicating prejudices and fostering the kindest feelings among non-members and non-Israelites. Members of our District are taking an active interest in all that appertains to the general welfare of the

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community, which general interest, in my opinion, reflects credit on the Order. Notably among these is the unfortunate condition of our persecuted co-religionists, not only in Russia, but also here, where their condition is one that deserves our heartiest sympathy and active aid. The Jewish Alliance of the United States, an organization recently formed and largely composed of members of the Order, will be a source of great usefulness in this direction, and I have no doubt you, with your usual promptitude and energy, will grasp the importance of this movement and lend it your valuable aid.

Since the general convention met in Richmond I have been in Europe and visited during my stay lodges of the Order in the cities of Frankfort and Cassel; other lodges, owing to the summer, had taken a recess. In both places, as well as by the officers of the Grand Lodge at Berlin, I was, no doubt owing to your circular letter, and not from any merit of my own, treated with great kindness, courtesy and attention. At the two lodges named, I had the pleasure of addressing the brethren, who seemed to be pleased with the words spoken and the interest manifested by me. I am sure that among the many great achievements of the Order, nothing in after years will, by the thinking and reflecting, be considered a greater triumph that that of having planted our Order in the cultured and intellectual atmosphere of Germany, and the work done by our brethren there is bound to not only confer happiness upon them, but also be used as a means to educate and advance the best interests of humanity.

I am, fraternally yours, etc.

S. WOLF.

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DISTRICT No. VI.

To Bro. Julius Bien, President of the Executive Committee I. O. B. B.:

DEAR SIR AND BROTHER:—It is again my privilege and pleasure to report to you about the affairs of District Grand Lodge No. 6. The past year was one of importance and activity in this District. The delegates who attended the Constitutional Convention at Richmond returned full of enthusiasm which grew as it was communicated to the members of the Order in the various lodges. It resulted in a grand mass meeting of the B'ne B'rith and their friends at Central Music Hall on the 47th natal day of the Order.

Bro. Dr. E. G. Hirsch, of Chicago, and Bro. Dr. S. Sale, of St. Louis, were the orators on the occasion and enlisted the sympathy of the audience for the aims and aspirations of the Order. The celebration closed with the collection that helped purchase the furniture for the lately established Jewish Training School in Chicago. This institution is a splendid monument that reflects great credit, not only upon the liberal Jews, but on the benevolent citizens of this city. Erected in the centre of the Russo Polish Jewish settlement, its beneficial influence is already visible and will in a few years work wonders among the immigrants. Professor Bamberger formerly the Sup't of Felix Adler's Arbeiterschule in New York, is at the head of this school. I mention this new creation in our midst with special pride and gratification because two years ago in a similar report I complained about our Jewish community for not liberally supporting educational institutions. I must say now: Sie haben sich übertroffen. The weighty words uttered by Dr. Hirsch from Sinai's pulpit called this school into existence.

The evening school under the auspices of this District is in splendid working order. The indefatigable efforts of Dr. B. Felsenthal in its behalf and the great services rendered by Prof. Bamberger, now its Sup't, can not be praised enough.

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The Directors of the Training School have granted the free use of its rooms for the evening school and the number of pupils has more than trebled since. You find here the girl and the boy, the young and the older man, who must earn a living during the day, bent with zeal upon the study of the English language and other branches. With the increase of pupils come the increase of expense, which is being met by the Grand Lodge and the Chicago lodges. There is now connected with this school "The Woman's Evening Class," where dressmaking and other useful industries are taught. The expense of this branch is born by the famous benevolent Jochannah Lodge U. O. T. S.

Bro. Herman, now Past President of the District, has put in good work during his administration, especially in Milwaukee, where he has strengthened the ranks with young B. B. volunteers.

The General Committee elected at the last Grand Lodge session, with Bro. Leon Schlossman as President, is a very good combination. The old experienced warriors, like Bros. Philip Stein and E. C Hamburgher, and the young ambitious element like Bros. Schlossman and Hausman will surely fulfil the fondest expectations entertained by the members of this District.

The intellectual advancement feature was well taken care of. A standing agitation committee was appointed, and although it is difficult to succeed in Chicago where so much intellectuality is offered outside of the lodge room, still a good beginning has been made even here by Ramah Lodge, with Dr. I. S. Moses as the lecturer. The lodges in other cities of our District are making similar efforts, especially Pisgah Lodge at Detroit.

District No. 6, is mindful of its duties and is watching opportunities to demonstrate to the uninitiated the beneficial influence and the mission of the Order. Not too much can be done in this direction. There are great numbers of young and older men in every city who have no knowledge of the real

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purposes of the Order and when they are approached and enlightened on the subject, their sympathy and activity is easily enlisted.

What we need mostly is, men who will take hold of just such work. There can be no doubt that the Order, organized as it is, has been the pioneer and the model of a great many institutions in this country and the gentlemen who are sometimes inclined to look upon the B'ne B'rith institution as antiquated and as having outlived its usefulness should remember that the small contributions of the multitudes and the devotion of many to disinterested charitable work will last and outlive other organizations who had their origin in spasmodic moments and are supported by the wealthy few.

The memorial services in honor of our lamented Brother Benjamin Franklin Peixotto, held by this Grand Lodge during its last session at the city of Milwaukee, were imposing and a fitting tribute to the departed dead. Temple Emanu-El opened the portals of its house of worship for the occasion and Brother Philip Stein pronounced the eulogy.

The increasing mortality experienced by our District of late will prompt our legislators to amend the endowment laws in order to make this institution more safe and permanent, although there is no danger to be anticipated, as our endowment fund is large and safely invested.

Our District has followed the good example of District No. 2, by adopting a law taxing each member $1.00 per annum for 5 years, in order to wipe out the indebtedness resting upon the Orphan Asylum at Cleveland. The good work as you behold, is going on. Let it go on!

Yours very truly,

E. RUBOVITS.

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DISTRICT NO. VII.

To Bro. Julius Bien, President of the Executive Commitee, I. O. B. B.

DEAR SIR AND BROTHER:—District Grand Lodge, No. 7 adjourned last Wednesday, May 6th, after an animated session of four days. The proceedings were, as usual, extremely interesting, and the discussions indicated the zeal and devotion of the delegates for the best interests of the Order. So long as our brethren cheerfully travel long distances through heat and dust, without compensation or expectation of reward, to labor for days for the betterment of their fellow-men, there need be little cause for misgiving for the continued welfare of our Order. Indifference is almost as deadly to our purpose as active opposition. District No. 7 cannot be justly charged with indifference.

The message of the President, Bro. C. L. Gross, was an able document and deserves attentive perusal.

Referring to the state of the District, he says:

"There is but a very slight difference between the membership at the close of this fiscal year, and that of the last. Yet, whilst we may congratulate ourselves that we have not lost materially in this respect, the mere fact of a stand still is not gratifying, and the question arises 'what must we do to stir up the old time enthusiasm'; to bring the young element into our ranks, and instil into their minds the truth, that the destiny of our race in this country, and even beyond its confines, is intimately connected with the continued prosperous existence of the Order."

In giving reasons for the retrogressive feeling he complains of, he states:

"In the hunt for the material goods of this world, the higher purposes of life are shoved aside, and right here the older generation is at fault. They founded the Order, and they are to day its faithful upholders and mainstays. But they have neglected the duty of instilling their own zeal into

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the hearts of their sons, and of putting upon them their command to be "True Sons of the Covenant" by sacredly guarding the lofty record made by the parents. The facts before us show that no efforts are made by our brethren to cause their sons to become members; and it behooves you, my brethren, to carry this truth into your lodge room and your family circle; to teach the latter, what this Order has accomplished and its proud destiny, if the sons will continue the work of the fathers."

He made the following reference to the Executive Committee and Constitution Grand Lodge

"From several Grand Lodges has come the suggestion, that the law governing the Executive Committee and Constitution Grand Lodge be changed to the effect that the latter meet only when urgent emergency renders it absolutely necessary; and that the former act in the interim with enlarged powers, and with an added membership of one for each District, both representatives from the Districts to be elected annually by the respective Grand Lodges, say one each year, the term to be for two years. It is agreed that by this means, the Executive Committee would become a more representative body; an element which a body elected for five years does not possess.

"Part 4, Article 1, Section 7, of the Constitution, provides that it can be amended without necessitating the calling of a meeting of the Constitution Grand Lodge. I submit this important alteration to your deliberation, so that in case of favorable action our members of the Executive Committee may be instructed to act in accordance with your wishes."

Our Grand Lodge recommended an amendment to the Organic Law, authorizing an election by each District Grand Lodge, at its regular session, of an additional member of the Executive Committee.

The report of our Secretary, Bro. Nat Straus, was a masterly piece of its kind, and did space permit I would reproduce it here in full.

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The finances of the District are in a satisfactory condition. The death rate is still above the normal and there is a slight decrease in membership. The rolls show 2253 members, divided as follows :

1,941 members, $1,500 endowment.

301 members, $1,000 endowment.

11 members, non-endowment.

The endowment fund on hand at the close of the fiscal year, December 31st, 1890, was $149,530.66—an increase during the year of $26,688.95.

The Central Board of the District Endowment Fund estimates that the interest earned on the Endowment Fund during the past fiscal year was 6 1-5 per cent.

The District Endowment Fund is now in possession and control of the Trustees elected by the subordinate lodges, being five for each lodge—all, however, subject to the supervision of the Central Board of Endowment Trustees.

An attempt was made at this session to concentrate the fund and place the same in the absolute charge of said Central Board. This proposed measure elicited much opposition and was defeated. I trust, however, that the Grand Lodge will finally order a consolidation of the fund, and confine its administration to the Central Board.

An earnest effort was made to engraft the optional feature upon our Endowment system. While I think the prevailing sentiment was in favor of its ultimate adoption, yet it was decided to postpone action for the present until statistics and data could be obtained concerning the effect of its operation in other Districts. Rev. Dr. Chapman was the able champion of this movement, and I believe at the next Convention his disinterested efforts will be crowned with success.

Resolutions expressing the sentiments of the Grand Lodge at the death of Bro. Peixotto were adopted by a rising vote. The Convention appointed a special committee to take into consideration the persecution of the Jews in Russia,

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and said committee made the following report which was unanimously adopted :

" To the officers and members of District Grand Lodge No. 7 :

Your committee charged to take into consideration the persecution of the Jews in Russia, and the amelioration of their wretched condition caused by the inhuman treatment on the part of the Russian government, do hereby submit the following.

" Whilst we are cognizant of the fact that no protest on the part of any convention or even of any nation has been of any avail to stop the persistent efforts of the modern Pharaoh to oppress and suppress the Jewish population of his vast empire, still we cannot refrain from giving public expression to the horror and intense indignation we feel, as Sons of the Covenant and children of the nineteenth century, at the wilful and deliberate outrages committed.

" The B'ne B'rith in the United States should ever strive to keep alive and propagate this spirit of indignation and opposition to this violation of human rights among our American fellow-citizens, so that in case Russia should menace and transgress the international laws of the civilized world, our government at Washington will be quick to resent such baneful tresspass, and bid a halt to further cruelties not tolerated even in times of war. We recommend that the members of our District aid their brethren and co-religionists in this country to devise the wisest and most beneficent plans how to distribute the Russian emigrants (if emigration should prove to be the only available remedy) among such countries where they could prosper best and least disturb the equilibrium of social and economic conditions.

" This Grand Lodge should express their willingness to be ever ready in word and deed by their influence and pecuniary aid to promote any scheme or method to ameliorate the condition of our unfortunate brethren, if it is approved and indorsed by the consciences of the competent among our

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people, and in our judgment as prudent and expedient, no matter where the home of the future exiles is to be located.

"Your committee also recommends that should, during the ensuing year, any emergency arise anent the Jewish-Russian question which requires prompt action or any co-operation with our sister districts, the officers of our District, together with the General Committee, be authorized to act in behalf of our district.

A. WEIL,
SAML. ULLMAN,
M. SAMFIELD.

The contributions of our brethren to the Cleveland Orphan Asylum, Jewish Widows and Orphans Home of New Orleans and Touro Infirmary of New Orleans, continue satisfactory and these institutions are in a prosperous condition.

In accordance with the recommendation of the Committee on Intellectual Culture adopted several years ago, an essay and an oration have become an essential part of the proceedings of the Grand Lodge. Owing, I think, to the indisposition of the member selected as the Orator, no address was delivered this year, but an essay was read by Rev. Dr. Samfield, of Memphis. It was an admirable production. and I trust that it will be published in the official organ of our Order, the MENORAH.

Yours fraternally,

J. HIRSH.

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DISTRICT NO. VIII.

To Bro. Julius Bien, President of the Executive Committee, I. O. B. B.:

DEAR SIR AND BROTHER:—In accordance with the provisions of the Constitution, I have the honor to submit to you my report, as member of the Executive Committee for District No. VIII.

At the close of the year 1890, the eighth district numbered 28 lodges, with 2,615 members, and with a fund of 326,101 marks, an addition of one lodge of 80 members and 20,000 marks. This is the numerical result of one year's work in the Order in Germany, which, under ordinary circumstances, would not be much to boast of. But it is very satisfactory. We must consider the condition under which the Order has been founded here and brought to its present condition, as nobody desired to join the Order for the sake of enjoying the advantages of compulsory assistance or aid in cases of sickness, as has been the case in many other districts. On the other hand, the differences between Jew and Christian are being levelled to such an extent that the external marks are hardly recognizable in many. All those who consider these conditions of homogeneousness as a remedy against the modern conflict do not desire to become members of an order, the name of which is in itself the stamp of the Jewish confession.

The correspondence which I had the honor of carrying on with you for nearly two years previous to the institution of the Order on German soil, shows how well I characterized the condition here. I wrote you then: "At this very time, when the Jew is attacked on account of his religion, it is a most opportune period for the institution of the Order here. The consciousness is brought home to the Jew that his condition is one of isolation, and of his necessity to close up the ranks and stand shoulder to shoulder as brothers; and if the Order B'ne B'rith will establish such a foundation upon which the virtues of humanity, founded upon Jewish confession can be cultivated, then the means are found for combat-

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ting the lethargy and arousing the consciousness of the Jew by an active participation in his own affairs. Now or never!"

The period was indeed well chosen, and German lodges have awakened the consciousness of Judaism among all their members and many virtues have been practised and cultivated on the basis of our religious confession. In short, the prospects which I held out nine years ago have been realized and our expectations have been surpassed.

This does not say that there are no Jews at this date who declare their inability to join the Order because they deem it a serious mistake for Jews to form an exclusive organization. Indeed, these very people will learn in time that the Order does not aim at exclusiveness, but rather at a rivalry in the advancement of everything that aims at truth, at the beautiful and at the good; and that it aims to gather the intelligence of the Jews of all nations and countries for the welfare of humanity and utilizes them, demonstrating at the same time that the Jew is capable and entitled to co-operate in all fields of usefulness; and in this direction the Order in the eighth District has been active, and though, here and there, misunderstandings have occurred, I may state now to my satisfaction that for some time past, all the organs of our District have been united in the treatment of all great questions that concern the general purposes of the Order, differing only in minor questions regarding ways and means—which is in itself a subject of satisfaction, because it indicates the deep interest in all our affairs, and by interchange of thought, how best to carry on our work. In reality, great questions have been broached during the year 1890 and are being brought to fruition.

The introduction of manual training in schools, the establishment of sanitary colonies during the summer, the existence of mechanical trades among the Jews, the establishment of institutions for the prevention of demoralization of single girls, and the the training of women and children

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for nursing the sick. All these endeavors will assist in elevating the social condition of our coreligionists, will have a marked influence upon the placing of our women upon a footing of independence. And all the lodges of our District are encouraged in this work and have contributed large sums for this purpose. It would lead me too far to indicate more extensively the mode and manner in which we endeavor to solve these questions. They will become more intelligible from the periodic publication which we publish for our lodges and which is regularly transmitted to you.

In addition to the new questions that are being treated, old institutions are in full force. and we continue our lectures, our social unions, we enlarge our libraries, and we have our funds for assisting poor girls to a dowry, for supporting widows and orphans, and for clothing poor children on Purim and Channukah, and encouraging all institutions that afford assistance to the poor and unfortunate. All these objects of a most practical nature find the liveliest interest and support in our lodges.

Depicting these general features of our work, I feel confident that the time will come when the Order will be recognized as the safest bond for effecting union and unity in Israel, creating enthusiasm for its ideals, as well as for the practice of all those duties which we, as Jews, men and citizens, owe to ourselves and families, to our religion and our neighbors, to the congregation and to the State.

At all times Judaism, humanity and patriotism were considered identical by the Israelite. Upon these our religion is founded; upon them rest the pillars of the Order B'ne B'rith.

With fraternal greeting, I am, yours,

D. WOLFF.

Berlin, May, 1891.

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DISTRICT NO. IX.

To Bro. Julius Bien, President of the Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:—As member of the Executive Committe for District No. IX, I have the honor to report that the activity of our District in the past year was less pronounced in Moldavia than in the lodges of Wallachia, and that only a slight increase of membership is being recorded. Nor have any new lodges been instituted. In view of these conditions, the General Committee (Sanhedrium) in agreement with the wishes of the General Convention, has resolved to appoint inspectors who will visit the various localities and the lodges therein. We promise to ourselves good resuls of such a propaganda, for which we hope to find the proper individuals.

Experience has taught us here, as it probably has everywhere else, that lodges need encouragement on the part of the General Committee, if they are not to become apathetic in their labors and activity. It is to be regretted that the members of our General Committee cannot practically undertake this task, because their vocations in life are such that they cannot spare the time to travel through the country. On the other hand, there is enough material for our lodges to work on. Let me point out that our lodges replace the congregations in this country, and that they have to perform their functions. Since 1865 the government has withdrawn its protecting hand from the Jewish congregations, and looks upon them as a "State within a State," as a political organization, mistaking entirely their nature as one of a religious body. More than this, the Jewish congregations have no legal status and have no standing in court. They cannot hold property, so that temples, synagogues, schools and hospitals have to be entered upon the names of individuals, and no Jew of a congregation can by law transmit this property. With the disappearance of the former congregations, all the

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institutions, such as schools, hospitals and asylums for the poor ceased to exist. "Zion" has brought a change in this; it has created schools in many places, established hospitals, has taken care of the poor, formed a nucleus of the Roumanian Jews and kept alive their consciousness of union. It is to day the characteristic trait of the Roumanian branch of our Order that the lodges take care of all congregational affairs and are the leaders in all local questions, the same as the Sanhedrium is the central leading body of Roumanian Judaism. Of the activity of the General Committee, let me point out a few questions that engage our attention to a marked extent at this time:

First: The agitation just now commenced for the abolition of the oath, *more judaico*. Roumania is the only country in Europe, and probably in the world, in which this barbarous, grotesque institution which fanatical Jew haters introduced in the Middle Ages for the humiliation of the Jews, is still in practice. While, according to our civil code, the Christian appears in the court before the president of the tribunal and takes his oath by simply touching the cross and reading: "I swear upon the holy cross before God to tell the truth," to which the president replies: "God, the witness of your oath may punish you if you swear falsely," our Court of Cassation demands that the Jew take his oath in the synagogue under the observance of the most disgusting ceremonies and customs, such as the paring of nails, taking of the ritual bath, and investment with the shroud. This practice is an entire contradiction to our law, which guarantees to all, without distinction of creed, that the court-room shall be the place where the oath is to be taken, where the administrator of justice shall be charged with administering the oath, giving only discretion to change the form of the oath. The practice is also in contradiction to the teachings of Judaism, and contributes to place the Jew in a position of contempt as being less trustworthy than his Christian neighbor.

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The Sanhedrium determined, therefore, to obtain the opinions of all the prominent schools of learning and rabbis of our own country and of foreign countries, on the question whether the oath rendered in the simple manner, as modern civilization has ordered it, is not fully binding upon the Jew. All the gentlemen we appealed to have readily consented and have promptly sent us their written opinions. We had these translated into Roumanian and published them in a pamphlet, and distributed to the courts and authorities of the country, as well as to the members of Parliament, and we are in hopes now that the Court of Cassation will render a decision on this question. We will furnish the proof that the Jew-oath is not only a violation of our own civil code, but of the prescripts and regulations of the Jewish law; and we hope that the practice prevailing till now will be abolished.

I may be permitted in this place to render public thanks to the gentlemen who have so readily complied with our wish, namely: Rabbi Dr. Guedeman, of Vienna; Dr. Hildesheimer, of Berlin; Dr. A. Wolff, Copenhagen; Dr. M. Kayserling, Buda Pesth; Dr. J. Perles, Munich; Dr. M. Ehrenreich, Rome; Dr. Herman Adler, London; Dr. Ludwig Lewysohn, Stockholm; Dr. Wertheimer, Geneva; Prof. Moses Bloch, director of the Seminary at Buda Pesth.

If we are successful in this work of ours, then, indeed, our Order has just cause to be proud of its achievement in the work that will do away with the last remnant of mediævalism in the cause of Israel.

Second: The Sanhedrium has also made efforts during the past year to effect an organization of Jewish congregations. The recent government seemed to be favorably inclined to this project, and gave us hope of its support. We worked out, therefore, a code of laws as a foundation for the Jewish congregations of the country and expected the approval of the government. For reasons which need not be dwelt upon here, this project did not materialize, and we are again in the former chaotic condition. The General Conven-

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tion of the Grand Lodge has authorized its Sanhedrium through its distinguished member, the vice-president, Rabbi Dr. M. Beck, to make an extended report upon the subject which will be shortly published among the transactions of the General Convention.

Third: The Order has also an official organ, the *Revista Israelita*, which has been founded by "Zion" and which is published twice a month under the Direction of Brother Dr. Beck. The first part of that publication has for its subject the discussion of Jewish questions of the day, and the second part is devoted to affairs of the Order.

Fourth: The past year has been, not only for the Order in Roumania, but for the whole Order, one of mourning. Benjamin F. Peixotto has been taken from us in the zenith of life. The Order has mourned for him, but nowhere have the plaintive tones been so deep as in the lodges and synagogues in Roumania for the loss of the incomparable friend of humanity, the enthusiastic champion of liberty and justice.

I have endeavored in a memorial oration delivered in the Lodge Fraternitate, before a numerous public composed of all classes and nationalities, preceded as it was by the solemn service in the large Temple, to picture the life-work of this great man.

The oration has been published in the Roumanian language, and the Sanhedrium proposes to print it in German in order to make it accessible to brethren outside of our country, because it contains traits of character and especially of the activity, of the deceased. The General Convention resolved in honor of the memory of Peixotto to establish a fund of instruction which is to bear his name. A true, lasting monument for the deceased is founded in the hearts of thousands for whom he has fought, lived and suffered; and as long as a Jewish heart beats, the name of Peixotto will continue to live.

Fifth:—On the 22d day of May the country celebrates

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the twenty-fifth jubilee of King Charles, and the General Convention has resolved to take an active part in this national holiday.

Returning again to a report of the activity of the lodges, I again say that they have fully complied with the objects we have in view. From their reports we learn that much has been done in the fields of benevolence and education. I must especially mention the lodge "Fraternitate," which has during the past year inaugurated a girl's school, besides contributing largely to the support of the boys' school. At the opening of the girl's school the mayor of the capital was present and expressed his satisfaction at the establishment of this school, which is filling a long-felt want. The name of the school is "Girl's School Fraternitate Zion," and thus stands as the distinct work of the Order. There was established a public lottery for the benefit of the school, approved by the government, the net proceeds of which were 20,000 francs. The other lodges have also made efforts to open schools and to assist those already in existence, though success has not been attained in all lodges. We will give greater attention to this branch in the future.

The spirit that prevails everywhere is a good one, and there is an attempt visible to carry out the purposes of the Order. I must refer for more particulars to the report of the Grand Lodge when printed.

The General Convention has appointed in place of B. F. Peixotto Bro. William A. Gans, ex-President of Grand Lodge, District No. 1, as representative of our District in the Court of Appeals of the Order, and we hope he will accept our mandate.

On motion of Bro. J. B. Brocine, of Lodge Bien in Galatz, and vice-president of the Sanhedrium, the General Convention has passed a law instituting three festivals (*Moadim*), in which all brethren are expected to participate. These obligatory *Moadim* will take place on *Pessach*, as the festival of liberty, on *Shebuoth* as the festival of education, and on

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Succoth as the festival of charity. These festivals will be celebrated with certain forms which will be determined by the Sanhedrium, and which will have special reference to liberty, enlightenment and charity. The brethren, wherever they are, will be requested to attend these festivals and to contribute one franc, which will form a fund to carry out the various purposes. The law, as well as a report concerning it, will be published in German and submitted to you later. It will be well, perhaps, to introduce it as a general law in the Order.

The newly-elected General Committee is as follows: Dr. Adolph Stern, president; Dr. M. Beck, 1st vice-president; Dr. M. Blumenfeld, 2d vice-president; J. B. Brocine, 3d vice-president; Josef Stern, grand secretary; S. Gaensel, treasurer; D. Gabriel and I. F. Schoenfeld, members.

We thus enter upon the third year of our existence as a member of the Order and, though we cannot abrogate all evils, we still labor to ameliorate them. Of course, one is almost disposed to despair when one sees the continued existence of barbarity at the end of the Nineteenth Century, and the disgrace offered our civilization. In Austria, the dragon-seed of anti-Semitism has sprouted up; in Germany, anti-Semitic debates are the order of the day in Parliament; in Corfu, the absurd myth of blood-rites is brought to the surface again, Jewish colonies are besieged and set on fire by the rebels; in orthodox Russia the Jews are driven with pitiless cruelty from their homes and subjected to horrible misery. One would almost believe himself to be living again in the Middle Ages. Is the 'wandering Jew" never to find rest? If the coarse instincts of the masses—and Jew-baiting is such a one—are aroused, they cannot be allayed again so easily, especially, as there are always some individuals who are morally and intellectually degraded and who will always assist in practicing their brutal passions.

Under these conditions every Jew must feel the pressing necessity of contributing as far as he can to avert the im-

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pending danger. But it cannot be averted without co-operation and coalition; and it is, therefore, our Order, which has assumed a character of universality and which pursues the object of concentrating within itself all the living energies of Judaism, which must be a leader in the battle, a liberator in distress.

With fraternal greeting,

ADOLPH STERN.

Bucharest, May, 1891.

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DIRECTORY OF THE LODGES AND OFFICERS

OF THE

INDEPENDENT ORDER B'NE B'RITH.

CONSTITUTION GRAND LODGE.

Executive Committee.

JULIUS BIEN, President, ... New York.
SIMON WOLF, Vice-President, ... Washington, D. C.
JACOB FURTH, Treasurer, ... St. Louis, Mo.
SOL. SULZBERGER, Hon. Secretary, ... New York.
SELIGMAN J. STRAUSS, ... Wilkesbarre, Pa.
D. A. D'ANCONA, ... San Francisco, Cal.
EDWARD RUBOVITS, ... Chicago, Ill.
JOSEPH HIRSH, ... Vicksburg, Miss.
D. WOLFF, ... Berlin, Germany.
DR. ADOLPH STERN. . . . . Bucharest, Roumania.

Court of Appeals.

JOSEPH ABRAHAM, President, ... Cincinnati
ADOLPH L. SANGER, ... New York.
JACOB SCHRODER, ... Cincinnati.
JACOB SINGER, ... Philadelphia
JOSEPH ROTHSCHILD, ... San Francisco
LIONEL C. LEVY, ... Columbus, Ga
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MORRIS GOODHART . . (representing Germany), New York.

Committee.

ON RITUAL: Dr. Henry M. Leipziger, Chairman; David Klein, Adolph L. Sanger, Victor Abraham, S. B. Wolfe.

ON CONSOLIDATION OF ORDERS: Simon M. Roeder, Chairman; Nathan Drucker, Joseph D. Coons, S. Zekind, Nathaniel Levin, E. C. Hamburgher, Chas. L. Gross.

ON SEMI-CENTENNIAL: Morris Goodhart, Chairman; Herman Wolf, Josiah Cohen, Jacob Holzner, S. S. Nyburg.

BARON DE HIRSH COMMISSION: Joseph Fox, Chairman; August Brentano, Chas. Hoffman, M. S. Eisner, William Lovenstein, Dr. B. Felsenthal, L. Frenkel, Henry Greenebaum.

DISTRICT GRAND LODGE No. 1.

ISAAC ROSNOSKY, ... President.
DAVID L. WALTER. . . . . First Vice-President.
HENRY M. GOLDFOGLE, ... Second Vice-President.
SOL. SULZBERGER, ... Treasurer.
S. HAMBURGER, ... Secretary, 57th st & 3d ave.
J. W. TESCHNER. . . . . Sergeant-at-Arms.
JOSHUA KANTROWITZ, ... Chairman Committee on Finance.
MORRIS ADLER, ... Chairman Committee on Laws.
HENRY WM CANE, Chairman Committee on General Fund & Charitable Objects.
WILLIAM A. GANS, . Chairman Committee on Intellectual Advancement.
MYER HELLMAN, . . Chairman Committee on Hall and Building.
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Lodges, with Date and Place of Meeting, etc.

NEW YORK LODGE No. 1, New York, N. Y., 2d and 4th Sundays, 143 E 59th Street. President, D. L. Wasch; Recording Secretary, A. Wasch, 497 E Houston Street

ZION LODGE No. 2, New York, N. Y., 1st and 3d Thursdays, 908 3d Ave. President, Max I. Platz; Recording Secretary, Jos. Kohn, 426 E 58th Street.

SARON LODGE No 3, New York, N. Y., 1st and 3d Wednesdays, 240 Broome Street. President, D. Lipman; Financial Secretary, I. Bielefeld, 1336 2d Avenue.

HEBRON LODGE No. 5, New York, N. Y., 1st and 3d Tuesdays, Elite Hall, 139 E 59th Street. President, David Schiff; Recording Secretary, I. Loebenburg, 153 E 47th Street

LEBANON LODGE No. 9, New York, N. Y., 1st and 3d Tuesdays, Bloomingdale Annex, E 60th Street. President, Max Levy; Recording Secretary, S. Hamburger, 57th Street and 3d Avenue.

BEER SCHEBA LODGE No. 11, New York, N. Y., 1st and 3d Sundays, 139 E 59th Street. President, Sol. Latz; Recording Secretary, Dr. A. Rixa, 1264 Lexington Avenue.

ARARAT LODGE No. 13, Hartford, Conn., 1st, 3d and 5th Sundays, Bliss' Hall, cor. Pratt and Main Streets. President, Moses A. Stern; Recording Secretary, Charles Rosenthal, 158 Asylum Street.

JORDAN LODGE No. 15, New York, N. Y., 2d and 4th Mondays, Maennerchor Hall, 203 E 56th Street. President, S. L. Wels, Financial Secretary, L. Linder, 53 St. Mark's Place.

SHILOH LODGE No. 17, Albany, N. Y., 2d and 4th Sundays, Laventall Hall, 7 Pearl Street. President, Ab, Parisina; Recording Secretary, M. Illch, 89 Madison Avenue.

PALESTINE LODGE No. 18, New York, N. Y., 2d and 4th Tuesdays, 205 E 54th Street. President, H. H. Kayton; Financial Secretary, J. Merzbacher, 349 E 51st Street.

WASHINGTON LODGE, No. 19, New York, N. Y., 1st and 3d Wednesdays, Maennerchor Hall, 203 E 56th Street. President, M. Ellinger; Financial Secretary, A. Emanuel, 387 Broadway.

HOREB LODGE No. 25, New Haven, Conn., 1st and 3d Sundays, 400 State Street President Isaac Wolfe; Recording Secretary, David Strouse, Box 1189.

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MONTICELLO LODGE, No. 214, Charlottesville, Va. 1st Sunday, Basement of Synagogue. President, P. Literman; Recording Secretary, M Kaufman, Charlottesville, Va.

SAVANNAH LODGE No. 217, Savannah, Ga., 2d Monday, Harmonie Club Hall. President, E. A. Weil; Recording Secretary, Rich. Robinson, Savannah, Ga.

NORTH STATE LODGE No. 222, Wilmington, N. C., 1st and 3d Sundays, Vestry Rooms of Temple of Israel, 4th and Market streets. President, Wm. Goodman; Recording Secretary, I. L. Greenewald, 113 Market street.

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DANIEL LODGE No. 128, McGregor, Iowa, 1st Sunday, Main street. President, L. Hirshfield; Recording Secretary, H. L. Hirshfield, McGregor, Iowa

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MILWAUKEE LODGE No. 141, Milwaukee, Wis., 2d and 4th Mondays, cor. 3d and Prairie streets. President, Jac. Hirsch; Recording Secretary, Michael Cahn, 555 3d street.

SOVEREIGNTY LODGE No. 148, Chicago, Ill., 1st and 3d Tuesdays, Aldine Hall, 151 Randolph street. President, A. I. Felsenthal; Recording Secretary M. Riese, 189 5th ave.

QUINCY LODGE NO. 151 Quincy Ill., 2d and 4th Wednesdays, A O.U.W. Hall. President, Daniel Speyer; Recording Secretary, B. G. Vasen, 510 Maine street.

MINNESOTA LODGE No. 157, St. Paul Minn., 2d Sunday. President, S. Sulzbach; Recording Secretary, H. J. Strouse, 185 W.7th street.

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DAVENPORT LODGE No. 174, Davenport, Iowa, 1st Sunday, Vestry room of Synagogue. President, I. Rothschild; Recording Secretary, Isaac Fall, 328 W. 5th street.

BAY CITY LODGE No. 178, Bay City, Mich., Alternate Sundays, Centre street. President, Louis Oppenheim; Recording Secretary, John Moses, Bay City, Mich.

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HUMBOLDT LODGE No. 180, Ottawa, Ill., 1st Sunday, Lynch's Hall. President, Amson Hess; Recording Secretary, Isaac Weil, 502 La Salle street.

ORIENTAL LODGE No. 189, Chicago, Ill., 1st and 3d Mondays, Randolph street above Hooley's Theatre. President, T. David; Recording Secretary, Sigmund Tausig. 57 Market street.

FOX RIVER LODGE, No. 209, Appleton, Wis., 2d and 4th Sundays, Harris street. President, Fred Loeb; Recording Secretary, M. Lyons, 715 College avenue.

GRAND RAPIDS LODGE No. 238, Grand Rapids, Mich., 2d and 4th Sundays, 6 Monroe street. President, I. Frankford; Recording Secretary, Louis Zunder. 26 Canal street, Room 4.

MISHAN LODGE No. 247, Kalamazoo, Mich., 1st and 3d Sundays, East South street. President, Samuel Folz; Recording Secretary, S. Solomon, 302 North Bendick street.

JACKSON CITY LODGE No. 256, Jackson, Mich., alternate Sundays. Forester Hall. President. Julius Hanan; Recording Secretary, B. Wolff, 115 W. Franklin street.

CHICAGO LODGE No. 263, Chicago, Ill., 2d and 4th Sundays, cor. Madison and Halstead streets. President, C. B. Hefter; Recording Secretary, R. Singer, 319 South Jefferson street.

EGYPT LODGE No. 268, Cairo, Ill., 1st and 3d Sundays, 8th street. President, B. Sadler, Recording Secretary, S. White, 807 Commercial avenue.

MINNEAPOLIS LODGE No. 271, Minneapolis, Minn., 1st and 3d Sundays, cor. 10th street and 5th avenue. President, N. Schack; Recording Secretary, R. Rees, 202 Hennepin avenue.

PENINSULAR LODGE No. 272, Detroit, Mich., Alternate Sundays, 32 Monroe avenue. President, Louis Vimberg; Recording Secretary, F. R. Hamburger, 998 Michigan avenue.

GRAND PRAIRIE LODGE No. 281, Champaign, Ill., 1st and 3d Sundays, Main street. President, Isaac Kuhn; Recording Secretary, M. Loewenstern, Urbana, Ill.

LIBERTY LODGE No. 294, Lincoln, Ill., 1st Sunday. President, I. Steifel, Recording Secretary, Julius Jacobs, Lincoln, Logan Co., Ill.

HERDER LODGE No. 321, Chicago, Ill., 2d and 4th Wednesdays. 62 Adams street. President, M. L. Ash; Recording Secretary, L. G. Wolff, 842 W. Monroe street.

DES MOINES LODGE No. 330, Des Moines, Iowa, 3d Sundays, cor. 8th and Pleasant streets. President, H. Kisgelman; Recording Secretary. Louis Kutner, Des Moines, Iowa.

CHIPPEWA VALLEY LODGE No. 334, Chippewa Falls, Wis., 3d Sunday, Odd Fellows Hall, Bridge street. President, E. Poznanski; Recording Secretary, Abe Jacobi, Chippewa Falls, Wis.

ABRAHAM AUB LODGE No. 343, Chicago, Ill., 2d and 4th Wednesdays, 788 South Halstead street, President, H. Ehrman; Recording Secretary, B. Sussland, 338 W. 18th street.

NEBRASKA LODGE No. 354, Omaha, Neb., 1st and 3d Sundays, 14th and Dodge streets. President, E. Wedeles; Recording Secrerary, W. Feiler, 217 South 14th street

LINCOLN CITY LODGE No. 377, Lincoln, Neb., 2d and 4th Sundays, I. O B. B. Hall, O street, between 11th and 12th streets. President, T. Friend; Recording Secretary, J. Oppenheimer, Box 64.

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DISTRICT GRAND LODGE No. 7.

EUPHRATES LODGE No. 35, Memphis, Tenn., 2d and 4th Sundays, Vestry room of the Synagogue. President, S. Harpmann ; Recording Secretary, H. Gronauer, Memphis, Tenn

MAIMONIDES LODGE No. 46, Nashville, Tenn., 1st and 3d Sundays, K. of P. Hall. President, M. Joseph ; Recording Secretary, M. Werthan, Nashville, Tenn.

BETH ZUR LODGE No. 84, Mobile, Ala., 1st and 3d Mondays, s. e. corner Dauphin and Jackson sts. President, Samuel Brown, Recording Secretary, S. Heidelberger, Mobile, Ala.

VICKSBURG LODGE No, 98, Vicksburg, Miss., 2d and 4th Sundays, cor. Washington and Clay streets. President, E. Teller, Recording Secretary, L. M. Loewenberg, Vicksburg, Miss.

HIDDEKEL LODGE No. 100, Memphis, Tenn., 2d and 4th Tuesdays, cor. 2d and Adams streets President, Abr. Schwab; Recording Secretary, H. Brown, 251 Main St.

EMANU-EL LODGE No. 103, Montgomery, Ala., Sundays, Masonic Bldg. Commerce street. President, M. Loeb ; Recording Secretary, L. Young, 27 Commerce street

LOUISIANA LODGE No. 107, Shreveport, La , 1st and 3d Tuesdays, B, B. Hall, cor. Texas and Spring sts. President, S. Benjamin, Recording Secretary, Eli Blum, Shreveport, La.

JEPHTHAH LODGE No. 142, Eufaula, Ala , 1st and 3d Sundays at synagogue. President, Silas Stern ; Recording Secretary, Z. Hellman, P. O. Box 162.

CONCORDIA LODGE No 152, Uniontown, Ala., alternate Sundays, Water street. President, L. J. Pake ; Recording Secretary, O. Wolf, Uniontown, Ala.

ZADOK LODGE No. 155, Selma, Ala., alternate Sundays, cor Broad and Water streets. President, L. Oberndorffer ; Recording Secretary, S. J. Shield, P. O. Box 169.

LITTLE ROCK LODGE NO. 158, Little Rock, Ark, 1st and 3d Sundays, vestry room of Synagogue. President, P. Ottenheimer ; Recording Secretary, S. Cohn, Little Rock, Ark.

ESTHER LODGE No. 159, Helena, Ark., alternate Sundays, Lodge room. President, E. Newman ; Recording Secretary, S. Bender, Box 138.

BAYOU SARA LODGE No. 162, Bayou Sara, La., alternate Sundays, Odd Fellows' Hall. President, J. Aronstein ; Recording Secretary, R. Teutsch, Bayou Sara, La.

JOACHIM LODGE No. 181, Columbus, Miss., 1st and 3d Sundays, K. of P. Hall. President, S. Wolf; Recording Secretary, S. Schwab, P. O. Box 94.

CRESCENT CITY LODGE No. 182, New Orleans, La., 1st and 3d Tuesdays, cor. Camp and Natchez Alley. President, N. Dreyfus ; Recording Secretary, L. Dreyfus, 427 S Rampart street.

B'NAI ISRAEL LODGE No. 188, New Orleans, La., 2d and 4th Wednesdays, cor. Camp and Natchez Alley. President, H. Aaron Recording Secretary, D. Goldstein, 644 Magazine street.

SIMON TUSKA LODGE No. 192, Memphis, Tenn., 1st and 3d Sundays President, S. G. Hexter ; Recording Secretary, A. S. Myers, Memphis, Tenn.

DALLAS LODGE NO. 197, Dallas, Tex., 2d and 4th Tuesdays, Temple Emanuel Hall. President, R. Liebman, Recording Secretary, L. A. Michelson. care Sanger Bros., Dallas, Tex.

EUREKA LODGE NO. 198, Waco, Tex., 2d and 4th Sundays, Odd Fellows' Hall, S. 3d street. President, C. K. Weil; Recording Secretary H. S. Lang, Waco, Tex.

MANASSEH LODGE NO. 202, Jackson, Miss., 2d and 4th Sundays, State. street. President, Joe Asher; Recording Secretary, L. Kuhn. Jackson, Miss.

ADASA LODGE NO. 208, Monroe, La., 2d and 4th Sundays, 30 De Siard, street. President, F. Levi; Recording Secretary, L. Kern, Monroe, La.

LONE STAR LODGE NO. 210, Houston, Tex., 1st and 3d Sundays, Prince Building, cor. Main and Prairie streets. President, S. Rosenfeld; Recording Secretary, S. Kottwitz, 309 Texas avenue.

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EDAR LODGE No. 211, San Antonio, Tex., 2d and 4th Sundays, Odd Fellows' Hall, Houston street. President, E. Moke; Recording Secretary, Ben Moke, 305 Main Plaza.

VICTORIA LODGE No. 212, Victoria, Tex., 2d and 4th Tuesdays, Levi Bank Building, Main street. President, C. G. Levi; Recording Secretary, B. Dreyfus, Box 163.

ALPHA LODGE No. 219, Pensacola, Fla., 2d and 4th Sundays, Vestry room of Synagogue, Chase street. President, M. B. Davinheiser; Recording Secretary, A. Goldstucker, Pensacola, Fla.

GULF LODGE No. 221, New Orleans, La., 1st and 3d Sundays, cor. Natchez Alley and Magazine street. President, L. Rosenbaum; Recording Secretary, L.H. Weil, P. O. Box 1699.

ABRAHAM GEIGER LODGE No. 232, Baton Rouge, La., 2d and 4th Sundays. President, S. Gottlieb; Recording Secretary, L. D. Cohn, Lock Box 3.

ENROGEL LODGE No. 233, Vicksburg, Miss, 1st and 3d Sundays. Washington street, Hall of Enrogel Lodge. President, H. Ehrman; Recording Secretary I. Ruhman, P O. Box 157.

ESORA LODGE No. 236, Huntsville, Ala., 1st and 3d Sundays, Green street, President, Jos. Klaus; Recording Secretary, G. Marx, Huntsville, Ala.

HILL CITY LODGE No. 241, Austin, Tex., 2d and 4th Sundays, Synagogue. President, S. Philipson; Recording Secretary, A. I. Haber, Austin, Tex

ZACHARIAS FRANKEL LODGE No. 242, Galveston, Tex., 2d and 4th Thursdays, Assembly Hall of Synagogue, 22d street, between Avenue H and I, President, J. S. Miller; Recording Secretary, M. P. Oesterman, Galveston, Tex.

HOME LODGE No. 243, New Orleans, La., 1st and 3d Wednesdays, Camp street, cor Natchez. President, S H. March; Recording Secretary, H. W. Benjamin, 20 Carondelet street.

AKIBAR EGAR LODGE No. 249, Brenham, Tex., 2d and 4th Sundays, K. of P. Hall. President, Joseph Fishel; Recording Secretary, H. Cohn, P. O. Box 65.

REUBEN LODGE No. 257, Marshall, Tex., 1st and 3d Sundays, I. O O. F. Hall. President, J. Weisman; Recording Secretary, S. Young, Marshall, Tex.

HANNA LODGE No. 276, Bastrop, La., 1st and 3d Sundays, Washington street Hall. President, S. Wolff; Recording Secretary, S. Lazarus. Bastrop, La.

FARMERSVILLE LODGE No. 277, Farmersville, La., 1st and 3d Sundays. President, J. Marx; Recording Secretary, F. Selig, Farmersville, La.

ATTAKAPAS LODGE No. 284, New Iberia, La., 1st and 3d Sundays. Main street. President, J. H. Wise; Recording Secretary, Max Levy, P. O Box 72.

ASAPH LODGE No. 286, Meridan, Miss, 1st and 3d Sundays, 22d avenue and 6th street. President, H. Metzger; Recording Secretary, H. Loewi, Meridan, Miss

ALABAMA LODGE No. 299, Montgomery, Ala., 2d and 4th Tuesdays, Temple Bldg,, Commerce street. President, N. Greil; Recording Secretary, H. W. Bernheim, P. O. Box 266.

FORT SMITH LODGE No. 306, Fort Smith, Ark., 2d and 4th Sundays, A. O. U. W. Hall. President, Simon Joel; Recording Secretary, Leo Kroll, 510 Garrison avenue.

NAOMI LODGE No. 313, Halletsville, Tex., 1st and 3d Sundays, Odd Fellows' Hall. President, M. Schwartz; Recording Secretary, Jos. Kahn, Halletsville, Tex.

WEST TENNESSEE LODGE No. 361, Brownsville, Tenn., 2d Sunday. President, J. Filsenthal; Recording Secretary, J Sternberger, Box 105.

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DISTRICT GRAND LODGE No. 8.

EGER LODGE No. 359, Ostrowo, Prussia, Tuesday. Gerichtsstrasse President, M. Rothstein; Recording Secretary, A. Pilz, Ostrowo, Prussia.

HUMANITAS LODGE No. 351, Gleiwitz, Prussia, Tuesday. Schäfer's Hotel, 4 Tarnowitzer street. President, F. Rund; Recording Secretary, Hugo Grünthal, Gleiwitz, Prussia.

RHENUS LODGE No 388, Mainz, Hessen, Tuesdays. Schiessgartenstrasse No. 11. President, Bernh. Albert Mayer; Recording Secretary, Sigmund Cohn, 12 Peterstrasse.

MAIMONIDES LODGE No. 366, Cairo, Egypt, Tuesday, Darb-el-Barabra. President, Louis Gruenberg; Recording Secretary, Max Roemer, P. O. Box 492.

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S. SIMMEL, ADOLPH MAYER, D. WOLFF,	Committee on By-Laws.

Lodges of D. G. L. No. 8.

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE.

Herewith I present the accounts of the condition of the various Districts for the past fiscal year, as furnished by my colleagues, the representatives to the Executive Committee, in accordance with the requirement of the law. They exhibit a hopeful and gratifying picture of the new and vigorous life which has arisen and the efforts which hava been made in every direction to bring a new and active element to our ranks.

An utilitarian tendency was threatening to weigh down our efforts of late years; like a baneful mildew, the material advantages seemed to absorb all our energies and paralyze the ideal purposes and aims of the Order. The recent Convention, with a strong hand and courageous determination, has removed the incubus, and the Order seems to rise again from the ground to which it had been chained, and to gain new vigor, new force and healthful vitality. Our ranks are becoming replenished and our sphere of labor is enlarged.

With every inch of ground that we gain abroad our aspirations grow larger and more luminous and we can see already rising on the far horizon the sun of a brotherhood, clasping hands across the continents for the realization of the highest good and the noblest aspirations of humanity. My own report will follow after the word spoken by my colleagues.

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DISTRICT No. I.

To Bro. Julius Bien, President of the Executive Committee, I O. B. B.:

DEAR SIR AND BROTHER:—In compliance with the provisions of our Constitution I have the honor to submit to you a report of the condition of District No. 1. I must confess that I do so with considerable hesitancy, being aware of the distinguished merit, the conspicuous ability, the unselfish devotion to our cause of my predecessor Brother M. Thalmessinger, whose retirement from active participation in our executive work is deeply regretted, not only by myself, but by the Order at large. I can only assure you that my zeal is as ardent as that of any member of the brotherhood and that my labors will be incessantly devoted, as far as my modest ability will permit, to the advancement and progress of our beloved Order.

It will soon be a year since the meeting and adjournment of the Convention of the Constitution Grand Lodge. There was considerable smoke of discontent and dissatisfaction after the close of that Convention; but the smoke has vanished the sky has become clear and calm, cool consideration has made an impression that great and lasting benefits have been wrought, and that the path has been cleared for steady and uninterrupted progress for the future. Our ranks, that were thinning out, are filling up, and the aims and purposes of our brotherhood are being better understood; and are attracting the young and ambitious, those upon whose shoulders the destiny of the coming generations will rest.

The sanction of the Convention to the elimination of the compulsory endowment feature from our statute books has borne good fruits and demonstrated the wisdom of those, who were the pronounced leaders in that reform movement. Among those Brother William A. Gans ranks high in our District. He labored indefatigably day and night to instruct and enlighten our members on that subject, and he was

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rewarded by the unanimous approval by the District Grand Lodge, which was called together in extra session, of his measure for the repeal of the compulsory endowment law. Old lodges have been reinforced since then by an accession of new blood and two new lodges have been organized and duly instituted, with a promising future. One of these, America Lodge, is comprised entirely of young men born in this country, many of them the sons of old members, and they seem to be infused with that push and energy peculiar to young America, and we may hope that the work will be taken up by them and carried forward with enthusiasm and determination. The other lodge, Romania Lodge, is composed altogether of natives of Roumania, all young men. And they too seem imbued with that zeal and correct understanding of our mission, that promises great success.

There has not been in many years such an active spirit coursing through our ranks as during the past year. Most of the lodges have been carrying out the law recently adopted of making the second monthly meeting one of instruction, entertainment and the cultivation of social amenities. The example is being followed and is spreading and in due course of time we hope to see the practice followed by all the lodges. Yet much remains to be done and the circular letter issued to the members of the Executive Committee lines out the work to be done. Our brethren in faith are still, to a great extent, unacquainted with the tenets of our brotherhood. The idea is still abroad. that we are not much more than an insurance company. I feel confident that were our objects better known, many more would speedily join us. It needs missionary work to accomplish the dissemination of our principles and our aims. Public meetings must be arranged, at which those who are competent to explain attractively the needs of such a society as ours, the benefit to be derived from a union of Israelites, the methods applied thus far which have produced such beneficial results, and I have not the slightest doubt that in a few years we will form

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the strongest and best Jewish organization on the face of the earth.

Such a society is needed to dispel the false impression which prevails that the Jews know no higher aspiration than the amassing of wealth, that they are devoid of any ideals and that materialism and agnosticism are sapping the life blood of Judaism. The world must be taught that Judaism and humanity are convertible terms; that difference of opinion in regard to dogmatic questions does not incapacitate us from pursuing in unison the highest aim of man. It is a noble mission which we have assumed, but it requires constant activity and incessant agitation to keep it before the minds of our own brethren and to bring it forward to a higher plane.

I may, in this respect, recognize conspicuously the good work which has been done in the past by our Committee on Intellectual Advancement and I feel confident that in the coming fall careful and systematic work will be mapped out by them and that the efforts for carrying idealization and enlightenment into the lodges will bear good fruits.

I forbear to refer to any statistics as these will be furnished by the Secretary of the District. I may add, however, that our Library and our Home are being constantly improved; these are the practical illustrations of our benevolent labors. Let me hope that the coming year will witness the spread and increase of our Order at home and abroad, and that our labors will prove a blessing to Israel and humanity.

Fraternally yours,

SOL. SULZBERGER.

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DISTRICT No. II.

To Bro. Julius Bien, President of the Executive Committee, I. O. B. B.

DEAR SIR AND BROTHER:—In compliance with your request and with the law of the Order, I herewith submit my annual report of the state of the Order in this District.

This being my first report, and succeeding as I do no less a person than our venerable and much esteemed Bro Isidor Bush, it is but natural that I should enter on the discharge of this duty with hesitation and diffidence. In common with the best friends of our Order, I deplore the refusal of Bro. Isidor Bush to further represent District No. 2 on the Executive Committee, for the efficiency, zeal and devotion of Bro. Bush have been so universally recognized that it will not be considered a disparagement of others, when I say that "take him for all in all I shall not look upon his like again," as a friend, supporter and worker in the cause that our Order is engaged in. I know that I voice the sentiment not only of District No. 2 but of the entire Order, when I express the sincere hope that he may long be spared us in the full enjoyment of health and vigor. That he will never cease to be a co-worker in all that tends to the highest aspirations of our Order, is assured us not only by his utterances, but by his record.

Our District seems to have entered on that "Revival" which the friends of the Order have been looking for, with more or less confidence, for some time. Basing our hopes on the theory that the fittest must survive, we are prepared to see the world recognize the nobility and disinterestedness of our cause and while we may halt temporarily in our march of progress, hampered by causes incidental to and possibly indigenous to our times, success is sure to crown our efforts as long as the ideals of our Order are not lost sight of by those who manage its affairs.

Such seems to be the case in our District; our G. L. offi-

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cers, our lodges and our members seem to be cutting loose from the materialistic, and with vigor and conviction to teach, preach and practice the noblest principles that our Order inculcates. We have been peculiarly fortunate in selecting our officers and they in turn have been more than ordinarily active and successful. The decrease in our membership has stopped and even the number of lodges has increased.

D. G. L. No. 2 met in extra session in Cincinnati, in November last, and passed an optional Endowment Law which thus far seems to give universal satisfaction. Under it we have started out to "unite Israelites" on the broad platform of philanthrophy and brotherhood and as a direct result we have enrolled on our list of members quite a number who under a compulsory Endowment Law could not have joined us. I investigated this subject thoroughly and found among those of our co-religionists who had lately landed on our shores, quite a number who had progressed sufficiently to be eligible for membership in our Order on the test of character and intelligence; I found them ready and willing to work for the advancement of their fellows; imbued with noble sentiments and the spirit of our country and its institutions. I found that they were being drummed systematically by other Jewish orders; that premiums or commissions were being offered by these orders to those who could bring in the most members; that ours was being pictured as the hypocritical aristocratic order, that had no desire to act conjointly with the poor, the needy, the oppressed, and I found ready listeners when expounding the principles of our Order. The great drawbacks for these brethren was the prohibitive cost to them of joining us; with the introduction of Optional Endowment a Lodge ('Menorah') was started, composed mainly of immigrants and I am happy to be in position to report that it is progressing finely, gaining members steadily and appreciating the benign influence of our Order. While drawing its membership from material that had already joined other orders,

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it is not looked upon as a rival in the ordinary sense of the word, but rather as an educational agency for those who are ready to receive instruction at our hands.

The membership of our District has increased some during the year, notwithstanding a mortality such as we have never experienced before. The number of withdrawals and suspensions is growing "smaller by degrees and beautifully less," and the acquisition of young material of the highest grade is a source of much gratifaction to us. There is no doubt in my mind that our young men would join us if they were properly approached, if the aims and objects of our Order were properly set forth to them; but the great trouble is to find brethren who have not only the ability but the time and opportunity to devote themselves to this.

Our Endowment Fund, under the able supervision of its veteran chief and its equally able Board of Trustees is being managed with the usual faithfulness and shows the usual successful working.

At the next session of our D. G. L. amendments will be offered, calculated to still further strengthen the fund, and to increase its security as far as human foresight can devise, and if the record of our District can be taken as a criterion for its future action, the amendments submitted by our Endowment Board will certainly be approved. The new feature of our Endowment Law under which young men below the age of 31 pay six dollars per annum less than heretofore and old men, participating members, that have reached the age of 75 years pay nothing, seems to give perfect satisfaction.

"OUR ORPHAN ASYLUM."

The grandest of our grand institutions the Cleveland Orphan Asylum continues to occupy that position in the affections and esteem of our Brethren which it always has occupied and which it so richly deserves. As years roll by, as evidences multiply on every hand showing the fruits of its

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works, as its former inmates rise step by step in the social, professional and commercial world, occupying positions o honor and trust, distinguishing themselves in the paths they had respectively chosen, it becomes evident that some master mind and hand must be at the helm at that institution, and that master mind and model man we have in the esteemed and beloved Superintendent, Dr. Wolfenstein. In him heart and head are a unit; the natural tenderness of the one tempering the keen judgment of the other, both uniting to foster and advance the inmates in all the attributes of true manhood, true and gentle womanhood. Under his management the institution seems to enjoy extraordinary success, both as a Home and School. The number of inmates has now reached 396, and bids fair to exceed 400 after the next Board meeting. The education of the inmates is all that can be desired and is carried on with a view of achieving the best results from the latest approved methods of education. The introduction of manual training for our boys is a new departure from which still greater benefits may be expected, when workshops will have been erected, as is now contemplated. Girls are being educated, as the superintendent puts it, to "develop each of them to a woman, useful in every sphere of future activity" and in all are inculcated that spirit of morality and religion, that liberality of thought and action which should characterize every "son of the Covenant." That from the ranks of its inmates our Order will draw many a rich prize. I do not doubt, and that we have already made good acquisitions to our ranks from its former inmates is evident on all sides.

The Institution and our District have sustained an irreparable loss in the death of one of its Trustees, its Treasurer and devoted friend, our late Bro. Jacob Rohrheimer. A man of noble impulses, connected with the management from its organization, Bro. Rohrheimer worked for it faithfully, long after his physical strength had incapacitated him from other work, and disease was not strong enough to keep him from his

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labor of love as long as life remained. His memory will be revered by all who knew him. May his work, his example, find emulation in those who are left to carry the good work forward.

The erection of buildings for the manual training school will necessitate the expenditure of much money, which unfortunately is not yet on hand. In this emergency the Asylum has found an enthusiastic friend in the person of our honored Director Bro Sigmund Mann, who has devoted much time and labor to collecting the money necessary for that purpose, and to his persistent and able efforts in that direction we owe the receipt of quite large sums already. The indebtedness of the Asylum has been reduced, but by no means wiped out, as a mortgage of $40,000 still burdens our otherwise perfect institution. Our D. G. L. having at its last session passed a law for liquidating a share of this indebtedness, the lodges have contributed their respective shares regularly and we look forward to the time when, as before, our beloved institution will stand with head erect, without a dollar of indebtedness to mar its beauty, diminish the sphere of its usefulness. A retrospect or synopsis of this report will show our Order flourishing in this District, Peace and Harmony prevailing, our membership increasing, the number of our lodges increasing, our Institutions flourishing, the principles of our Order better understood and a spirit of progress making itself apparent on all sides. May we ever prosper in our laudable undertakings.

Fraternally yours,

JACOB FURTH.

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DISTRICT NO. III.

To Bro. Julius Bien, President of the Executive Committee, I. O. B. B.:

DEAR SIR AND BROTHER:— I confess to some embarassment in beginning this, my first report to you. The position I hold has during many years been filled by a gentleman who is well and favorably known among Jewish people in this country, for the interest he has shown in their communal, charitable and educational institutions, as well as for eloquent words spoken at various times expressive of adherence to the high purposes of Israel's mission, and in championship of manhood against prejudice, calumny and wrong.

Bro. Josiah Cohen of Pittsburg, is one of those men who can move others to action, and he has on more than one occasion exercised this power beneficially. Had circumstances permitted his or my presence at Richmond last June, he, not I, would now have the duty of making this report. As it is I desire to do justice in this public way to him. Accidents have made me his successor. The Order still needs his wisdom, the force he can give to causes which he advocates; and I feel assured that it will retain the affection and assistance which a noble organization may justly demand from one, who has seen it grow into maturity and vigor by the fostering care of many good men with whom he co-labored. We have reached a time when every man who was ever in the least degree imbued with zeal in its service is needed. Especially do we need the help of every earnest man in District No. 3.

I have reason to hope that the next five years will be marked by progress here. Until quite lately the endowment incubus and compulsory life insurance features discouraged growth. In consequence membership fell off rapidly, while "new blood" could be talked about, but not infused. There was no sentiment in life insurance on which an appeal

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could be made. If I desire insurance, an organization without religious or tribal basis, under the zealous eye of State supervision, offers inducements superior to those of any unscientific endowment plan, put forth by an irresponsible and unincorporated society. Convinced thereof, District No. 3, in January, 1890, took the first step toward overcoming the evil.

Endowment was made optional, while the main, the original purposes of B'ne B'rith, the humanitarian side, were emphasized. Those who desire insurance are by the new law compelled to pay sums commensurate with its actual money value. Cheapness as a feature has been driven out, and with cheapness has disappeared also a proportion of membership that may be said to have been B'ne B'rith "for revenue only."

But though we have lost members, the total strength of the District has not decreased.

Membership when new law was adopted,		1,898
Initiated since,		225
Admitted by card,		10
Reinstated,		34
Total (subject to the following losses)		2,167
Withdrawn during 1890,	27	
Loss by surrender of two Lodge charters,	41	
Loss by suspension of one Lodge,	10	
Suspended for non-payment of dues,	198	
Died,	35	
Total losses,		321
Membership at end of year,		1,856

Of these 1,697 participate in endowment and 159 do not.

This showing is satisfactory because the general character of membership has improved.

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More than twelve per cent is the accession of one year. To enable us better to understand the stimulating effect of the new law, the following table, showing proportion of initiations to membership, in each of the American Districts in 1889, is of value:

District No.	1,	membership	8,037,	initiations	207	per cent.	2 1-2
" "	2,	"	2,874,	"	78	"	2 3 4
" "	3,	"	1,980,	"	8	"	0 4-10
" "	4,	"	2,293,	"	82	"	3 1-2
" "	5,	"	1,835,	"	73	"	4
" "	6,	"	2,562,	"	164	"	6 1 2
" "	7,	"	2,265,	"	66	"	3

District No. 3, initiations in 1890, 12 per cent—thus outstripping all others, and leaping from a very bad lowest to the first place, with a large margin to spare. When an organization begins a downward movement in numbers, the first victory must be gained by checking desertion and retreat through renewed confidence in those who remain. The above figures indicate that we have gained such a victory. Our accessions have been from the young, the enthusiastic, and the sentimental; the losses have been in other classes.

A new lodge was incorporated from young American material in Newark, while in Philadelphia "Michael Heilprin Lodge" has been created by a combination of live, native born young men, and the best elements of the Russian youth, whom forced emigration has brought to that city.

These are the most striking results here. They justify sanguine hopes. If we could only enlist assistance from the leaders and workers in stronger Districts —visitations from them in different places that I could suggest, especially from neighbors in District No. 1—we might in another year show greater results still. It was a desire for such help that caused our lodge at Wilkesbarre to invite Brother Simon Wolf of District No. 5 to visit it. He came and deeply impressed upon the community his own convictions and loyalty; and there will be substantial results therefrom.

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The Jewish youth of America are not sufficiently understood or studied. They are ready to respond to the right argument, they will yield a willing ear to duty's call they are especially susceptible to persuasion from men whose practices and preachings are consistent.

Permit me to refer to one other event.

On the 24th of February, 1891, the President of this District, David Klein, died at his home in Philadelphia. Tributes to his worth have already appeared in various journals, yet it is fitting that a record in memory of him should be made among the archives of the Committee at whose head you stand. He was a merchant, constant in devotion to the material demands of business, who also found time for a spiritual and intellectual life, based on the philosophic as well as the religious truth: that greatest happiness is found in striving more for others than for self. He was consequently a leader along lines of enlightened work according to the precepts of the more advanced thinkers of the day —to whom religion is an active social force—the handmaid of philanthropy. To his efforts more than to any one man the new departure in this District is attributable, both in the adoption of the new law and in gaining for it approval in the community at large. May his spirit still move on within our ranks.

Considering that my duty is in a measure done by reporting what has been and is, I shall take no time now to consider what ought to be. That field is extensive and promising.

Fraternally yours,

S. J. STRAUSS.

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DISTRICT No. IV.

To Bro. Julius Bien, President Executive Committee, I. O. B. B.:

DEAR SIR AND BROTHER,—For the first time in the history of this District, the Secretary's Annual Report shows a decrease in the membership. The District in the year that has just closed, lost sixty-one more members than it gained.

In all other particulars the year has been productive of gratifying results. The death rate has been low; the funds have increased; the real property owned by the Grand Lodge has enhanced in value; and peace and good fellowship everywhere prevail.

The Library still continues its good work, the number of readers steadily increases and the liberal provision made by the Grand Lodge for its support, enables the trustees, year by year, to place additional volumes upon its shelves.

The Committee on Intellectual Improvement has been extremely fortunate during the past year in obtaining the services of able speakers. Large and appreciative audiences have attended every lecture.

The Technical School legislated for in the session of 1890, is still an inchoate institution. The committee is hard at work and it is hoped that success will soon reward their efforts.

The session of the Grand Lodge just closed has been fruitful of good deeds and wise laws. "Optional Endowment" has been adopted, a religious school has been established which will be amply provided for from the funds of the Grand Lodge and other sources, and deputies are to be appointed to travel through our vast jurisdiction, for the purpose of instituting lodges in cities where at present none exist.

The only matter which has been the cause of any disquietude in this District has been the diminution in the number of members. This has been probably caused by the unsettled state of the so-called endowment law. This evil

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has now been done away with. The rapid and enormous increase in the value of its investments, insures the District against any financial disaster. The remedial legislation of this session will be the harbinger of the happiest consequences. The Optional Endowment Law will enable young men to join the Order without subjecting themselves to burdensome taxation. Even the elderly men, who have hitherto been barred out by age, can now join and assist the Order in its philanthropic mission. The Grand Lodge has swept away all restrictions and every Israelite of good repute, over the age of eighteen years, can now join the I. O. B. B. in District No. 4.

The missionaries who will be sent out will awaken the Jewish residents of Salt Lake City, Utah, Helena, Mont., and other cities of the growing Northwest, and enlighten them as to the aims and objects of the Order. The good and true Hebrews residing on the Pacific slope of the Rocky Mountains will undoubtedly respond by flocking to the standard of the only Jewish Order on which the sun never sets. And when another year has rolled away I am sanguine that I shall report to you a large increase in the membership of District No. 4.

With assurances of the very highest esteem for you personally, allow me to subscribe myself, dear sir and brother,

Fraternally yours,

D. A. D'ANCONA.

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THE MENORAH,

Edited by M. ELLINGER.

JUNE, 1891.

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☞ *SPECIAL NOTICES*

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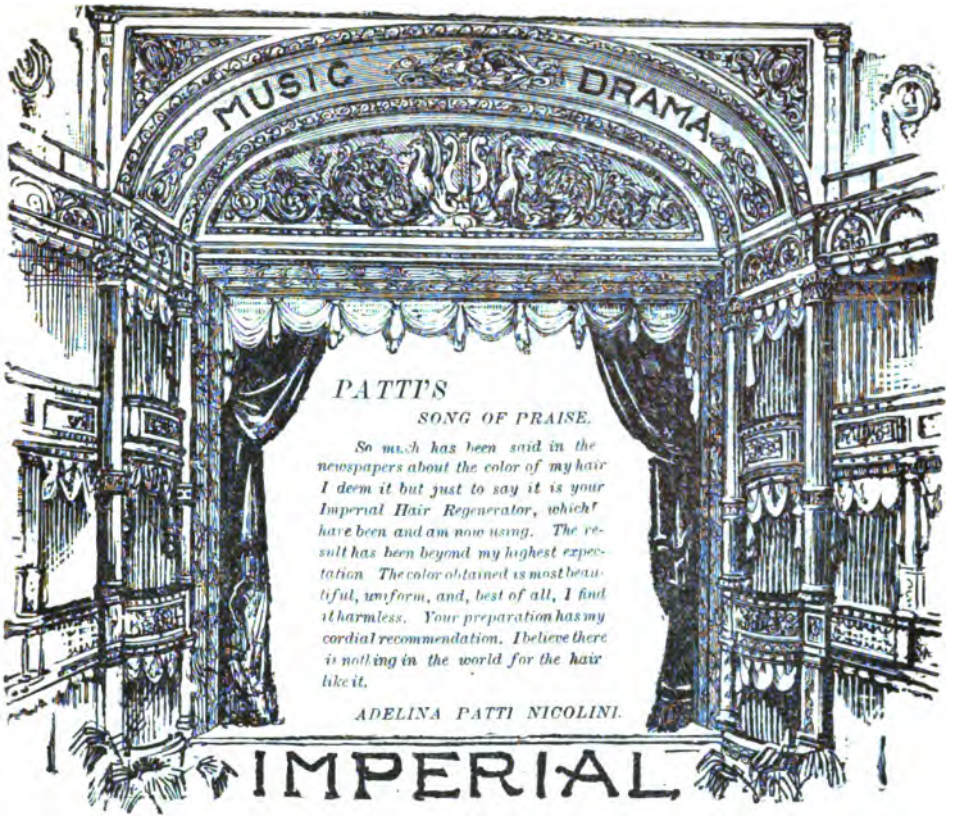
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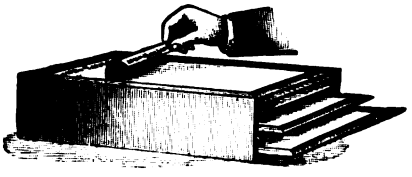

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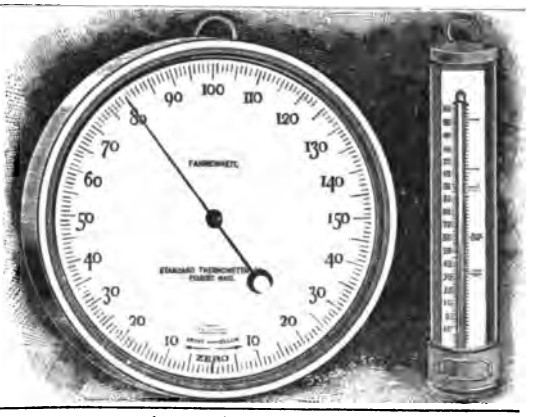

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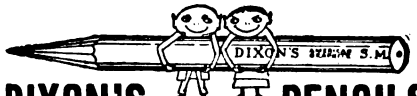

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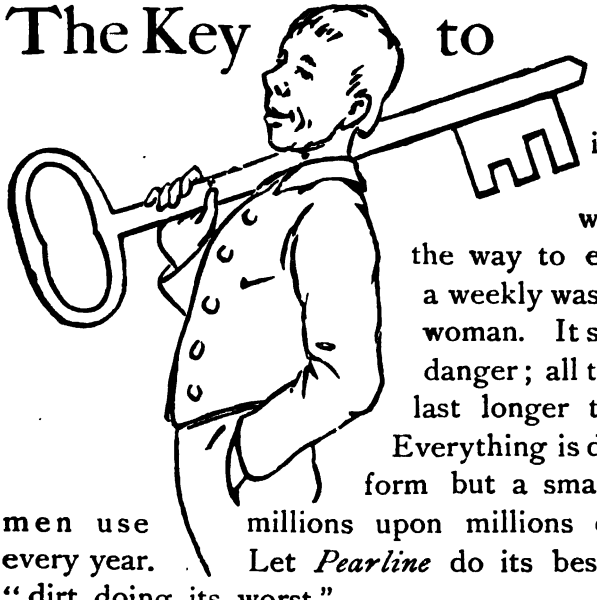

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FOR ONE DOLLAR sent us by mail we will deliver, free of all charges, to any person in the United States, all the following articles carefully packed in a neat box :

One two ounce bottle of Pure Vaseline,	10	cts.
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One cake of Vaseline Soap, scented.....	25	"
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Or for stamps, any single article at the price.

If you have occasion to use Vaseline in any form, be careful to accept only genuine goods put up by us in original packages. A great many druggists are trying to persuade buyers to take VASELINE put up by them. Never yield to such persuasion, as the article is an imitation without value, and will not give you the result you expect. A bottle of Blue Seal Vaseline is sold by all druggists at ten cents.

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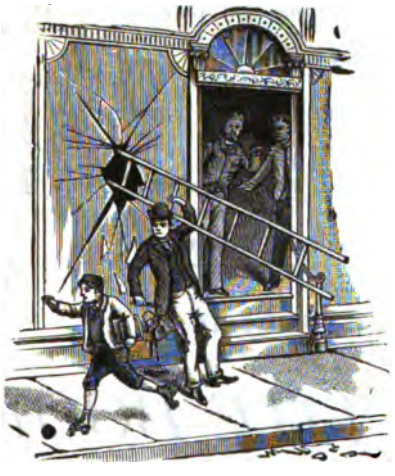

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OF NEW YORK.

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CAPITAL, - - $100,000.00

January 1st, 1891.

Surplus and Capital, $325,000.

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SUMMARY OF REPORT FOR 1890.

BUSINESS OF 1890.

Premiums	$27,228,209.34
Interest, Rents, etc.	4,929,89 .74
Total Income	**$32,158,100.08**
Death-claims and Endowments	$7,078,272 48
Dividends, annuities, and Purchased Insurances	6,201,271 54
Total to Policy-holders	**$13,279,544.02**
New Policies Issued	45,754
New Insurance Written	159,576,0600g

CONDITION JANUARY 1 1891.

Assets	**$115,947,809.97**
Liabilities, Company's Standard	$101,049,359.11
Surplus [4 per cent.]	14,898,450 86
Policies in Force	173,469
Insurance in Force	$569,338,726.00

WILLIAM H. BEERS, President.

HENRY TUCK, Vice President, RUFUS W. WEEKS, Actuary.
ARCH. H. WELCH, 2d Vice-President. THEODORE M. BANTA, Cashier
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WE now display complete assortments of Dress Fabrics in Silk, Wool and Cotton. They comprise Figured India and China Silks, French Printed Challies and Cashmeres, Fine Scotch and American Ginghams, etc., etc., in styles that are confined exclusively to us for the American Market.

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NOTICE

GUARANTEED FREE FROM ARTIFICIAL COLORING OR CHEMICAL PRESERVATIVES.

Shrewsbury Tomatoketchup is the Pure Expressed Juice and Soft Pulp of the Red Apple Tomato originally from the High Tablelands of South America. A variety of Tomato first brought to Shrewsbury, New Jersey where by careful selection of seed and fine culture it has been brought to great perfection.

The fruit is carefully prepared so as not to injure the color or in any way tend to dissipate its natural flavor.

GUARANTEED TO KEEP IN ANY CLIMATE.

It excites the appetite, promotes digestion and is pronounced by connoisseurs one of the finest condiments for use with Oyster Stews, Hot and Cold Meats, Fish, and in giving a superior flavor to Gravies or any delicate preparation of meat With Lamb and Veal Chops it is simply delicious, and a great addition to Macaroni or Hot Buttered Toast.

Do not reduce with vinegar or mix with any other preparation of Ketchup. Should the bottle be accidentally left uncorked this Tomatoketchup will not mould or lose its flavor

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Factory: Shrewsbury, N. J. *NEW YORK*

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VOL X JUNE. 1891 No 6

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FURNISHED STUDENTS' ASS'N

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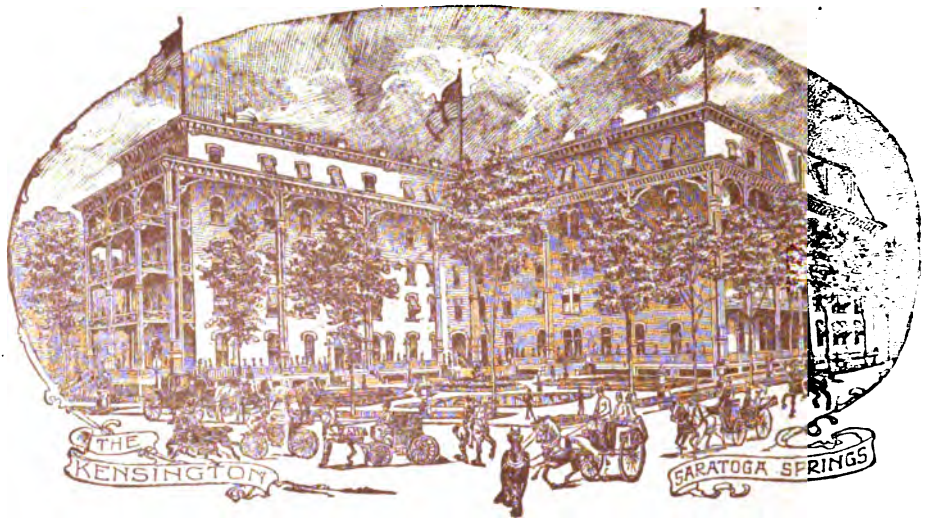
Saratoga Springs, N. Y.



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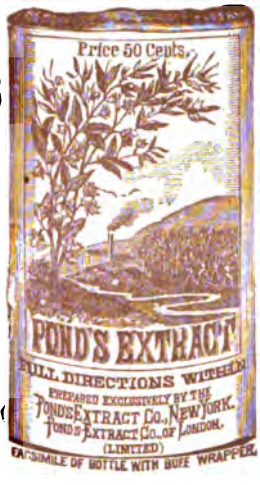

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